Of the Church · By the Church · For the Church

Luther League Review

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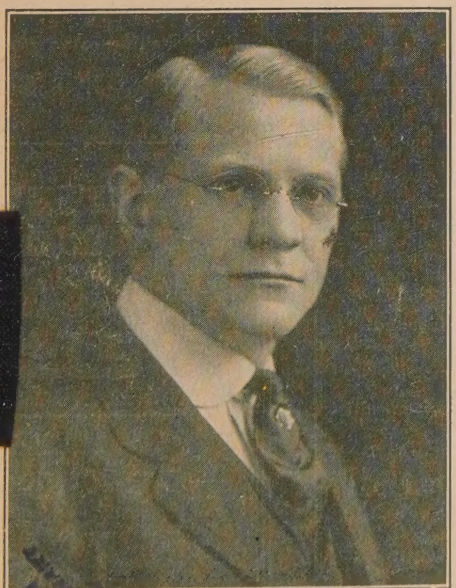
New Year's Greeting



Another year has passed, and Oh, such a year! It started in the throes of battle among the nations, with sacrifices and sorrowing everywhere, but at last this terrible war has come to an end. Now all over the world there is rejoicing. Thanks to God for His infinite wisdom and unspeakable mercy, that has preserved us as a Nation amid this awful strife! As Luther Leaguers we have many things for which to be thankful:

Thankful that we are living in a country of peace and plenty; thankful that one of the greatest events in the Lutheran Church of America occurred on November 15th, 1918, when the three old English Bodies of our Church harmoniously merged into one great organization, as the United Lutheran Church in America; thankful that the Luther League which has extended beyond the territorial limits of the United States has had an important share in this Union; and thankful for the larger vision and the increased opportunity with added responsibility that has come to the Church of our fathers.

As Luther Leaguers, under our motto, "OF THE CHURCH, BY THE CHURCH, FOR THE CHURCH," we will go forward with renewed vigor resolved upon greater activity for better service in the vineyard of our Lord.

C. T. A. ANDERSON,
President, Luther League of America.

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318-326 West Thirty-ninth Street, New York City

Of the Church - By the Church - For the Church

Luther League Review

Greetings from the Old Guard

IN October the editor addressed a letter to a number of the "old guard" of the Luther League with a request that they send a message of fifty to one hundred words for publication in the REVIEW.

A number of years had passed since they were first identified with the Luther League. In the passing of these years many things had happened. Much that had been of great interest to the Church had occurred. The Luther League had contributed its share to the welfare of the Church and today in the Church's work it is an active factor.

Replies were received from many, but not all of the "old guard." The following are the replies that have been received:

MR. E. AUG. MILLER,

Former President of the Luther League of America.

While it may not receive the credit to which it is entitled, those of us who have for so many years been of it and in it and have understood its aims and appreciated its longings know for a surety that the Luther League has been a large factor in the great objective accomplished in New York on November 15th. A favorable atmosphere has much to do with the launching of a new project.

MR. C. T. A. ANDERSON,

President of the Luther League of America.

Since 1895 there have been many matters of interest in our Luther League work. I have been an active member since its organization in Illinois and surely have had pleasant experiences and privileges in State and National Leagues. I recall the very strenuous times we had in Chicago during the conventions of 1896 and 1908.

During all these years the Luther League has pushed forward and today there are Leagues in Canada, Porto Rico, Japan and China.

It would be an interesting meeting if all the old guards could meet at the next Luther League convention, in 1920.

WILLIAM C. STOEVER, LIT.D.

Many things occur to me, but the greatest of all is that the young people of the Church have become interested in the study of the Bible, in the affairs of the Church, in the missionary operations in foreign lands, and so they are contributing each day of their might, both in mind and money, to the advancement of the Church at large. This is as it should be, for, if we are to have a Church in the future, then the young people are the hope of that Church. The tendency of the day is to a greater advancement in Christian learning and in doing good.

The one matter which looms before me is the importance of the Luther League in the United Lutheran Church in America. It has contributed more than any one thing, because it has not recognized the differences in the Church, but has simply been ready to do its duty as it presented itself.

May the League go on for years to come, doing as it has done, and our Church will be better for its young people and for all their activities.

MR. JOHN F. DINKEY,

Former Treasurer of the Luther League of America.

Sir Mathew Hale, the great jurist, wrote "the wisest thing in the world is time." Looking back over the past history of the Luther League movement I believe the verdict of time will be:

That the League has faithfully followed its initial aim of conserving to the Church her young people, a latent force so potent that it has been likened to the mighty energies of Niagara.

It has successfully awakened its members to lay hold of their Christian duties in their respective churches as their reasonable service.

That by the exercise of brotherly love and

kindness it has lowered the wall of separation between brethren and made possible the ideal undivided Lutheran Church.

Working along these lines with God's blessing the Luther League will be a right arm of power for the Church in the future as it has been in the past.

REV. DR. GEORGE C. F. HAAS,
Composer of the tune for the Luther League Rally Hymn.

Having been asked as "one of the old guard" to contribute a short message to a symposium on the Luther League, with especial regard to my personal connection with this movement in the past, I will cheerfully do so. As I look back, they are *tempi passati,* but as the past is the father of the present and the grandfather of the future, a retrospect may not be without advantage. I shall refer briefly to three things, which have impressed themselves on my memory especially in this connection. In the first place, my name, whether deservedly or undeservedly, is perhaps most widely known in Luther League circles as composer of the music of the Luther League Rally Hymn. I have been repeatedly asked: "How did you do it?" Well, I don't know. All I know is, that when a text, like that of the Rally Hymn, appeals to me, the music comes of itself. It just came. Now while I am aware of the fact that musical critics might find a great deal of fault with the composition, and that justly, and while I myself think it might be very much improved upon—the chorus is the only part I really like—yet in spite of its imperfections I believe it has done good work; God be thanked for it. In the next instance, I make a claim, the ground of which is not so well known, but which has been justified by the event, of having to a certain extent been a *defensor fidei.* In the early days of the movement, when many of my colleagues entertained great doubts concerning this stir among the young people of the laity, I took occasion repeatedly to say: "This movement has come to stay, and whoever does not move with it will be left behind." I am happy to note that my prophecy was not a vain one, for I believe that apart from all other wholesome influences that the League has exercised, not little of the spirit that made possible the merger just completed may be traced to the educative and unifying character of the League upon those then in the bloom of youth and now in the leadership of the Church's work. In the third place, I believe I may aspire to having been to some degree the raiser and bearer of the League's standard. I recall that at some general meeting in New York in the early days, when I was called upon to deliver an address, I referred to the memorable words of Lincoln's speech at Gettysburg: "Of the people, by the people, for the people," paraphrasing them and applying them to the League in the words: "Of the Church, by the Church, for the Church," which has since become the slogan of the League. May she ever remain true to the words written on her banner and go from success to success!

MR. LOUIS VAN GILLUWE,
Former President of the Luther League of New Jersey.

Tempus fugit, and how it flies. Those of us who organized the Luther League of America in Pittsburgh, years ago, realize this when we look at our photographs of today compared with those of that period. Not a few good Lutheran pastors declared that a union in one body of young people's associations of different synods would not last long. But the National League still lives as an example of the possibility of Lutheran agreement, and as such has no doubt been a large factor in bringing about the merger of the three large general bodies of our church just completed, and let us hope the forerunner of the future American Lutheran Church, which shall unite all Lutherans of whatever synodical connection in one great powerful Church of our Lord and Saviour Jesus Christ.

MR. A. RAYMOND BARD,
Former Member of the Executive Committee.

The hearts of all those who bore the early burdens of the great Luther League movement rejoice today because of the complete fulfillment of their desires. Without the Luther League there would be no United Lutheran Church in America. But its work is just beginning, not ending. Its next goal must be to bring into this great body all Lutherans who are still outside. In the meantime it will not fail to educate the rising generation as it did the generation that made the merger possible. It must also see to it that our wonderful two hundred thousand soldiers and sailors shall fight for their Church as gloriously and successfully as they fought for their country.

MR. GEORGE D. BOSCHEN,
Former President of the New York State League.

Since the inception of the work of the Luther League in 1888 in New York, its influence has been felt in an ever-larger degree in our beloved communion. The fruition of this work came in the memorable historic event which took place in the Metropolis on November 15th, 1918, in the union which made the United Lutheran Church in America a fact, and the further

achievement of the election to the presidency of the Rev. Frederick H. Knubel, D. D., one of the original workers in the Luther League movement.

REV. GEORGE H. SCHNUR,
Former Editor of the Luther League Topics.

The words, twenty-fifth year, on the title page of our Topics for this quarter remind us that we are drawing near the end of the first quarter of a century of the Luther League Topics.

It was twenty-five years ago this year that one of the enthusiastic friends of the Luther League, the editor-professor-preacher, Dr. H. Louis Baugher, conceived the idea of a Topic periodical which should be educational, doctrinal and spiritual, practical and helpful, withal churchly and Lutheran. It was a new idea in America. His hand prepared the copy for some of the first numbers. He helped elect the first Literary Secretary, Dr. Charles Fry, who edited the Topics for the biennium 1896-1898. And he selected Rev. George H. Schnur to conduct the first Luther League column in a Lutheran Church paper, the Lutheran World. Could he have lived until today he would have been another happy Luther Leaguer, rejoicing because of the merger.

The crisis year of 1918 is passing! How wonderfully have our hopes been fulfilled and our aims been justified!

For, in those early days of the Topics we set ourselves the problem of teaching the young people of many synods a Lutheranism which should be generic and positive, historical and churchly, spiritual and practical; a Lutheranism which should not wear the label of any synod.

Our prayers and hopes have been partly fulfilled in the wonderful year of 1918, for the synods of the Muhlenberg type, with one exception, are now joined together in "The United Lutheran Church in America." True, the synods of the types of Esbjoern, of Walther, and of Loehe, have seen fit to walk by themselves; yet, their leagues have all grown out of or received their inspiration from the Luther League of America. And the Luther League of America still remains non-synodical, conservative and churchly, progressive and hopeful, a prophecy of the greater union for which we are still hoping and praying.

REV. W. L. HUNTON, PH.D.

As one who attended the original preliminary meeting as the sole representative of Western New York when on that Washington's Birthday prior to the organization of the first State Luther League a group of men met in the basement of St. John's Church, Albany, N. Y., to discuss ways and means of founding a State organization, it has been my privilege through all these years to feel a vital interest in and follow the development of the Luther League. It has not been possible for me in later years to be as active as formerly, yet I realize fully the possibilities of our young people's work, and look backward over all these years, fully conscious of the great influence which the Luther League has exerted in moulding and unifying the thought of the Church and making possible the union which has now been effected.

The name itself is of special interest to me, as it was my privilege to be chairman of the committee which recommended the name as it was adopted on Memorial Day in Utica, and later accepted by the National League at Pittsburgh. In the opening year with the new possibilities of the United Church our prayer and hope is that the Luther League as such may be able to increase its activities and extend its usefulness beyond the limits of its former effectiveness.

MR. FRED H. WEFER.

The golden age of the Luther League is in the future, not in the past. Our past experiences can only be used as stepping stones to still greater achievements. And they will be great only by our consecration to the slogan—Of the Church, By the Church and For the Church.

MR. FREDERICK L. RATH,
Former President of the Brooklyn District League.

Looking backward over twenty-five years it is very interesting to me to observe the great christian influence the Luther League has had, especially so in the course of recent events. You know how we looked forward to great possibilities and how God has blessed the early influences is more than can be told. It is easy for some of us to recognize how great success had to come—when we think of the great energy and fine loyal spirit to God that had full possession of our Luther Leaguers, not in isolated sections of our country, but in most every city, town and village that has helped to bring forth such wonderful fruit in our Lutheran Church in America.

While the individual Leaguer should be most thankful because of the saving power and the great benefit through contact with such religious influences—the church as a whole has had a power in the Luther League of America that it does not yet fully appreciate.

The great joy of Lutheran fellowship that has permeated our lives, our work, our meetings, our conventions, will always

serve to keep us strong in our faith and mindful of our original motto—"Of the Church, For the Church, By the Church."

May God continue His blessings upon the Luther League of America, for there is still a greater work to be done and feel sure our great Lutheran Church is ready to do it.

MR. HORACE W. BIKLE.

Years have passed and better years have come since Pittsburgh welcomed the Luther League of America, then in its cradle. That meeting and the recent merger meeting in New York City seemed to me to be little more than a step apart—though a long stride at a slow pace. To my mind the connection between the two hardly could be more intimate. Recall the personelle of the Luther League at that time, together with those who have added themselves to it as the years have passed, and it is easy to recognize that those who there believed and taught it could be done now are here to say it shall be done. Our guiding spirits, avoiding impatience and undue haste, have worked and prayed in the face of seemingly interminable postponements. Then, with a suddenness which may have caused some to lose the sense of continuity, came the consummation devoutly wished.

MR. I. S. RUNYON,
Of the Executive Committee.

A hearty and hopeful New Year greeting. Throughout the Church the league has been credited with giving a message of help toward unity. The REVIEW is the voice through which for years the influence in this direction was working. The primary work of the REVIEW, however, has been to keep the young people informed about the Church and its work and to help the members in their study of the religious subjects presented in the *Topics*. In this two fold office the REVIEW has been of great service to the League and to the Church.

MR. JAMES M. REYNOLDS,
Of the Executive Committee.

The organization of the United Lutheran Church in America appeals to me as the realization of one of the goals for which the Luther League has ever aimed. Much credit must be given our young people for the work of bringing our people into closer touch and more intimate acquaintance, without which the United Church would have been impossible. To a layman the divisions of our beloved Church have always seemed so deplorable, so wasteful and so detrimental. Now with our forces united the possibilities and duty of our Luther League are greater than ever.

We need, as never before, a trained and educated laity. Let us concentrate our efforts to develop this laity to meet the need of our Church today.

REV. M. J. BIEBER,
Of the Executive Committee.

Will you allow me to congratulate the Luther League of America on rounding out almost a quarter of a century (twenty-three years) of blessed service in the Lutheran Church? What hath God wrought! From that tiny acorn which was planted as the first stone in St. Peter's Lutheran Church, New York City, in 1888, a mighty oak has grown, rooting deep into the hearts and lives of 100,000 young people and spreading its mighty branches over the continent and the world. Since the Luther League of America took shape in Pittsburgh, Pa., in 1895, the Lutheran Church added to its ranks 4,000 ministers, 6,000 congregations, over 1,000,000 communicants, and gave $3,000,000 more for benevolence in 1918 than in 1895. Then she was comparatively a "feeble folk," now she counts her members in every State and Territory.

Some of the ablest men in the Lutheran Church have helped to develop her. She did more to train the young people of the confirmation than any other Church agency. She did as much, if not more, to produce the United Lutheran Church of America than any other Church organization. The writer was privileged to attend every national and international convention since 1895 and was instrumental in the organization of the Connecticut, the Canada, and the Nova Scotia Leagues and thus makes the Luther League of America international. The publisher of the REVIEW, the Literature Secretary and many others have been the ever faithful standard bearers in the League's onward and upward march.

May she go from strength to strength! May she continue her blessed mission, until the United Lutheran Church in America will embrace every synod and every Lutheran in the Western Hemisphere! Amen.

MR. WILLIAM ECK,
Former President of New York State League, and President of the Largest League in the World.

"If this is of God it will stand. If not it will fall." These were the words spoken by the now sainted Dr. Moldenke at the first convention of the Luther League of America at Pittsburgh. Many had their doubts of the success of the League because it recognized no synodical lines, but who doubts the success of the League today?

Surely God has been in the midst of her. I want to congratulate the League on the great work thus far accomplished. By means of the topics and reading courses it has added to the Church a more loyal and

(*Continued on page 34.*)

The Luther League of New Jersey

Twenty-Fourth Annual Convention, Perth Amboy, December 6 and 7, 1918

BY HENRY W. FIEDLER.

THE annual convention of the Luther League of New Jersey was held in Grace English Lutheran Church, Perth Amboy, Rev. Robert Schlotter, pastor, on December 6 and 7, 1918.

The pro-convention rally was held in the evening of December 6. The pastor of Grace Church extended to the large gathering a most hearty welcome. The State President, Henry W. Fiedler, of Atlantic City, responded.

The several selections by the choir and the singing of the delegates and friends was inspiring.

Although the convention met with disappointment in the absence of the anticipated speakers, the address by Mr. Harry Hodges, General Secretary of the Luther League of America, on "The Call to Men," was interesting, convincing and stimulating.

The following address and report of the State President was then submitted:

Mr. W. P. Steinhaeuser, our former President, having accepted a professorship in Roanoke College, Salem, Va., was obliged to relinquish his office. In February your acting President received an official announcement from the State Executive Committee that, as First Vice-President, he had been chosen to fill the unexpired term left vacant by the resignation of Mr. Steinhaeuser. I entered immediately upon the duties pertaining to that office and am before you at this time to give an account of my stewardship.

With the echoes of the Reformation Convention still in our ears and in our hearts, we are assembled here for the twenty-third annual convention. Aside from the consequent disarrangement of the work by the loss of several of our officers and committeemen who are with the colors, and the minimum and ever-decreasing assistance in the work rendered so by the war conditions, the Luther League emblem and banner has pushed beyond the borders of 1917.

During the past eight months in office your President has sent 313 circular letters to the various Leagues in the State, 197 individual or personal letters and received 123 communications. The replies received from the seven different circular letters manifested that most all the Leagues were striving, under the stress of conditions, to actualize their aims and increase their forces. Your President was also in lively communication with the other State officers and also with the district presidents. A growing number of district League meetings and rallies were held during the year, your President attending the following meetings: Northern District, Elizabeth, July 3, 350 present; Southern District, Riverside, October 16, 75 present; Camden, January 17, 60 present; Atlantic City, September 15. Your President delivered addresses at all these rallies and submitted constructive plans for the League's growth and appealed for loyalty by stimulating interest in the activities of the League.

Due to the loss of three members of our Executive Committee only two executive meetings were held, one at Elizabeth on July 3 and one in Atlantic City in February.

Owing to the loss of the chairman of the Extension Committee and others, and the lack of sufficient funds, the work of this committee has been somewhat retarded. The President found it necessary, under the prevailing conditions, to assume this work and was obliged to do most of the work by correspondence. I wish it were possible to have our State extension work done by personal visitation, followed by our usual correspondence. This could be actualized providing every member League would furnish two members, who would actively co-operate with the State Extension Committee. A circuit of every available young people's society in the State with the privilege of meeting and speaking to the various societies would multiply our State membership. With the promotion of this work, adequate funds could be furnished for definite and constructive yearly circuits. There are fields of labor almost void of any cultivation. We need more earnest consecration for the tasks that lie before us. Willingness to serve in all capacities must be breathed anew into our hearts and minds. Persistent labor by every officer and Leaguer is to be reasonably expected. We have a trick of feeling hurt at a small mission. Do not decline to work because it is insignificant. Large doors may swing on small hinges, the tiny needle on the compass may be more important than a huge anchor on life's voyage. Despise not the small things; who knows the power of a trifle? Moses' rod, Gideon's lamp, David's pebble may be told when the pyramids are forgotten.

The keynote to our convention is working our plan. We have in years past formulated constructive

HENRY W. FIEDLER,
President

and practical plans. What is needed in our work is loyalty in the application and progress of these plans. Loyalty is seven-tenths of success. An army of willing Leaguers is necessary to successfully achieve.

Let me urge our pastors to manifest more interest in the League work. Your President is aware of the manifold duties imposed upon pastors in this complex age, but also recognizes that sympathy and interest in the principles and activities of the Luther League will mean a reflex influence in his immediate congregation and his presence and prestige at the conventions will give impetus to the League in its wider relationships.

As to our literature, it should hardly be necessary to impress upon your minds the importance of our own publications, especially our *Topics*, LUTHER

LEAGUE REVIEW, and other Lutheran literature, and where not in use we would urge the value of same. A splendid reading course is provided for use in our societies and every local League should purchase a set of books.

I wish publicly to express my gratitude to those local secretaries and officers who responded promptly to my calls for information relative to the State work. With personal hesitancy, but with earnestness for the strengthening of our work, I am compelled to report the shabby response from a few of our societies and officers. In several instances the local secretary failed to report communications received, thereby misguiding their societies with the false impression of negligence on the part of the State officers. Quarterly reports from the local secretaries to their respective societies bearing on State communications may alleviate this defect.

I am gratified to know that the Lutheran bodies that have recently merged into the United Lutheran Church of America recognized and commended the principles and activities of the Luther League. This should act as a stimulus to greater activity. I would recommend that where there are several Lutheran churches in any one city or locality that they hold frequent rallies and joint meetings.

Service is the nation's slogan. We as Leaguers must be true to our colors, sincere in our purposes and enthusiastic in our endeavors.

The following committees were named by the President: Nominating—Mr. William Mahlow, of Trenton; Mr. Garrett Paulson, Perth Amboy; Mr. John Brady, Hoboken. President's Report—Rev. H. Y. Seyler, Elizabeth; Miss Carolena Nolde, Riverside. Auditing—Miss Louisa Schindler, Camden; Miss Alberta Thompson, Camden.

The "Fellowship Reception" given by the Senior Luther League immediately following the pro-convention rally was a splendid affair. The social intercourse made possible by such a helpful gathering has proven far reaching. A splendid orchestra furnished music for the occasion.

After the devotional service the President called the convention to order. The committee on the President's report and resolutions reported as follows:

In view of the fact that our President has fulfilled the obligations of his office under adverse circumstances and almost singlehanded, the New Jersey Luther League owes him a debt of gratitude. We urge a hearty response and earnest co-operation with his appeals and suggestions.

The following recommendations of the President are worthy of action on the floor of this convention, viz.:

1. That the District Leagues, in so far as possible, hold their elections prior to the annual State convention in order to facilitate business and correspondence.
2. That the matter of free or paid entertainment of delegates be left to the choice of the local congregation.
3. That we earnestly endeavor to liquidate our indebtedness to the Luther League of America.
4. That whenever the President is invited to address a district meeting the district treasury should pay his expense.
5. That the local and district Leagues furnish the State President with reports in February and June.
6. That we suggest the utilization of our League pastors as speakers at the district rallies, thus encouraging sympathy and interest between pastor and Leaguer.

The report of the State Treasurer showed a balance of $13.91.

The correspondence through the Corresponding Secretary and Press Agent was heavy, but the need of more publicity in our local or town papers and the increased advertisement of our district rallies was urged.

Rev. John Kop, pastor of a very successful congregation in Jersey City, delivered the address of the morning. As chairman of the Junior and Intermediate Committee he spoke very enthusiastically concerning this much neglected work. The open discussion following this helpful address offered many suggestions and encouraged efforts in strengthening this phase of our work.

The distinct feature of the closing session was the "Conference on State League Problems" in charge of Mr. Harry Hodges. He urged every Leaguer and delegate present to take home the following standard of efficiency for a local League:

An average attendance at meetings of at least one-half of the enrollment.

Punctual attendance and the meetings to begin on time.

Have at least the following officers present: President, vice-president, secretary and treasurer.

Have at least the following committees present: Devotional, social and membership.

Leaders present and prepared.

At least once every quarter each active member taking part in the meeting.

Daily reading of the Bible by all members.

The closing address on "Loyalty to the Luther League," by Dr. W. P. Steinhaeuser, of Peddie Institute, Hightstown, and former President of the State League, was another commendable feature. In his convincing and fluent way he stimulated the minds of his hearers to devotion and loyalty to the principles of the Luther League. All were pleased to again have the co-operation of Mr. Steinhaeuser.

The election resulted as follows: State President, Henry W. Fiedler, Atlantic City; First Vice-President, Garret Paulson, Perth Amboy; Second Vice-President, Gus Kaush, Jersey City; Recording Secretary, Louisa Schindler, Camden; Corresponding Secretary, Carolena Nolde, Riverside; Statistical Secretary, Mr. Christine Schilling, Hoboken; State Treasurer, Miss Blanche Davis, Riverside; members to the Executive Committee—Five years, H. Scheider, of Elizabeth; one year, William Mahlow, of Trenton; four years, Dr. W. P. Steinhaeuser, chairman of the Executive Committee, of Hightstown.

Riverside was selected as the place for holding the next State convention, and some time in June or July. A three-days' session is desired.

With the hearty singing of the Rally Hymn and the Benediction, the twenty-third convention was brought to a close.

Applying the Hospice Idea

BY REV. AMBROSE HERING.

AT the convention of the Pennsylvania State Luther League last July, the Pittsburgh District presented a resolution which was adopted and sent on for presentation before the National League Convention at Buffalo. The Buffalo convention adopted it in modified form. The whole matter is here presented so that each local League and district can intelligently consider it.

The Resolution. (1) The suggestion is made that in each local congregational Senior League a committee of two be appointed to be known as the Hospice Committee. (2) To push this work uniformly in every district it is suggested that in each district a District Hospice Secretary be appointed. (3) When the proper time comes it may be desirable to have Hospice Secretaries in every State to develop the districts. (4) And a General Hospice Secretary might do much to organize the State Leagues. This would follow the principle so successfully worked out in the women's missionary organization in connection with their department work.

What Is the Idea? You wonder what we are after and why the Leagues are asked to take up this work? Have patience, and I will try briefly to set before you the situation. You know that the war has unsettled population as nothing ever did before for centuries. Thousands upon thousands of people are not today living where they lived two years ago. The war, at least on the battlefield, we believe is over. Peace, with its industrial, economic and political readjustments is here.

The great reconstruction, too, is here. War industries are closing down. Commerce is seeking to meet the new peace time needs. For several months industry will be in a state of flux. The immense railroad passenger traffic tells its own story. Train coaches are full of baggage, bags, bundles and suitcases. Box cars are scarce. Over 3,000,000 soldiers are "at home" wherever the regiment is.

We have been living a day at a time. During such times people are apt to loose their grip on the Eternal. Home ties and Church ties snap easily. Not knowing how long they will remain, people hesitate to establish Church connections. Being footloose they become carefree. The spirit of the day which says, "One Church is as good as the other," does not make for faithful and loyal discipleship. Is it any wonder that hundreds of our young people, and older ones too, become detached from the Church? The contemptible lies which have been spread about our beloved Church should fire our red blood, but in the lukewarm and stranger Lutheran the very opposite is often the result.

What Can Be Done? One thing only—the Church must follow up her children. Church ties cannot and dare not be broken. The stranger must be invited to Church services. And when he comes, a friendly welcome must greet him. If the young people's society is to be a "pastor's aid," then this vital work is legitimate for our Luther Leagues.

How Shall It Be Done? In several congregations in the Pittsburgh District this work is now being done systematically and effectively. (1) Wherever an unchurched or Lutheran individual or family moves away from the local parish he is at once followed up by the local Hospice Committee. Directly, or through the pastor, the Lutheran church in the town or community to which the person has moved is notified. Details and helpful information is supplied. (2) When this information is received at the other end the newly arrived stranger is promptly visited and invited to Lutheran services. If the invitation is not enough, systematic visitation will follow until the stranger has become a regular fellow worshipper and worker. (3) Or it becomes known to your Hospice Committee that one of your members—say Miss B. —is to be transferred by the firm she works for to a distant town. Immediately, your committee gets into touch with the Hospice Committee of the local League of the Lutheran church in that town. This committee gets busy; provides a room and board with a Lutheran family and writes a letter of welcome to Miss B. When Miss B. steps off the "afternoon local" the Hospice Committee greets her on the station platform. She gets a genuine Luther League welcome at church next Sunday. Within a few weeks she is as active in the new church as she was in her home church. Her mother and friends back home were worried at first at her going so far alone, but now they know she is in the fellowship of good people. The result is—a stranger has been received as a member and many relatives and friends have a higher appreciation of the Lutheran Church. Also the words of Jesus have been taken seriously—"I was a stranger and ye took me in."

But It Won't Work with Us? No—not unless you work it. It is not automatic. At first, the chief difficulty will be that

many local Leagues will not have committees and others may not be active. But with the League which is awake and a standing Hospice Committee, which is not afraid to move, reporting at every meeting and in touch with its community, it will work. At present our churches are not concerned about the stranger as they should be. We do not systematically follow up our members who move away. We too often fail to go after the indifferent. Here is a way. It may not be the best way, but it will bring results?

Why Call It Hospice Work? Hospice means hospitality, to be hospitable, to receive a guest. Our soldiers, and their relatives who visited them, know what a hospitality house, hostess house or hospice is. The boys overseas, in their letters home, tell of the interesting hospices they have visited. The word hospice is a thoroughly good Lutheran word, practically and historically. With over twenty-three hospices in almost as many American cities, the hospice as an institution is not new to us. But hospices are not the only hospitality houses. Every house and every church should be a hospice. All of us need to be neighborly and hospitable. Let us make our churches real hospitality houses.

Lessons from Favorite Hymns

BY MISS ESTELLE LEE.

WERE men groping after an unknown God or living in hourly dread of a cruel spirit, there would be little reason to look for song as having a large part in their religion. Where God is known as perfect in holiness and love, hymned praise comes to be the most natural utterance of the heart. Then the worshiper is not content to voice his feelings in any other way. He wants all men and nature to join with him in the song. The most joyful tones of voice and instrument are enlisted.

The splendor of the temple and its worship called for praise from human lips to match it in adoration of Jehovah. God's approval shone forth in the cloud of glory, accepting the worship accorded Him in the temple. It has its counterpart today in the Christian Church.

It is not great congregations alone that can offer acceptable praise. Real worship of song may come from the heart of one servant of God, as Benson puts it, "in time with the Infinite." The saint when merry may be moved to sing psalms. Sometimes he needs their cheer most when the surroundings are dark.

The gospel makes it possible for one to sing in the prison. This was the experience of Paul and Silas. The song from the prison brought uplift to them and to many others. The experiences of sorrow as well as of joy have put a new song into the mouths of Christ's followers. These have made them helpers of thousands to whom their message has come in melody fully attuned to sympathy with inner feelings restless as a turbulent sea.

One of the unfortunate conditions today is that few younger persons know any real Church hymns. They have none of the inspiration that these impart. Start a song or a hymn without the hymnal; how few can go ahead with confidence and sing the words. I mean really lead in the singing of the hymn. What's the reason? There's a reason! We have been told that our parents as children were guided in committing hymns "to heart." They were taught hymns and songs. Their minds were made the storehouses for some of earth's richest treasures in that way. But why the change? We have been trying to save our memories. We carry a notebook and pencil so that we may jot down every time we are to sneeze. In trying to save our memories we are losing them. Exercise trains and strengthens memory.

Then we have more books. The commercial spirit has crept in and we are suffering from it even in song. New books must replace old ones, none too carefully handled. Soon they are thrown out and a new lot of books are bought, and we forget the songs of the old books before they have been permanently fixed in our memory. What has been a gain also becomes a loss. No real affection and personal touch, if such can be used in this connection, has been established between the hymns and the singers.

We have favorite hymns because we know them. We also know the tunes wedded to the hymns, and hymn and tune are as one to us. We know their history and something about the circumstances of their author. Thus we do not separate "Rock of Ages" and its tune, nor "Nearer, My God, to Thee." Beside we know their authors and how the hymns grew out of their own lives just as "Abide with Me" tells of the closing hours of its author. There is the Sabbath, its service, Communion, and the last hours of Henry Francis Lyte.

Most hymns have a history. There have been reasons for the writing of them. The best ones have been born, not made. Good hymns are good medicine to the soul. When the spirit is heavy and the heart depressed, *sing*. Some of the grand old hymns of the Church will chase the "blues" away. They will lift the drooping spirits. They will put a song in the heart.

The power of hymns should never be overlooked in Protestant Churches. Luther's Battle Hymns did much to establish his cause in the Reformation. This, and the singing of the King's hymn as Gustavus' army knelt in prayer and sang "Fear Not, Little Flock," on the morning of the battle of Lutzen, which in 1632 decided the fate of Protestantism, are instances remarkably illustrating the lesson of a hymn's power.

Hymns of the right kind are the record of the experiences of life. They are the yearnings and longings of devout hearts, the aspirations of noble souls. They do us good to know them. We are made partakers of their emotions and participate in their uplift. How many hymns, however, do we sing and pay no attention whatever to the words. Congregational singing is a part of worship. It is a service to God, at the same time the hymns are to assist in the training of the mind, heart and character, yes, to our spiritual development. It is not enough to simply allow the choir to sing. Real worship of song belongs to the congregation, and in this helps us to learn to know and love the great hymns of the Church. Otherwise, you might as well start off a phonograph to run them off and in many instances they have a better quality of music and singing than the lip hoorah of much that passes for church music.

What could be more inspiring or send a greater thrill to the human heart than to hear a great body of soldiers going into battle singing that familiar old hymn, "Onward, Christian Soldiers," with its uplifting words and beautiful and heroic rhythm, or during a rest after the heat of battle what could be more beautiful and fitting than to hear them lifting up their voices to the strains of some of the old hymns they learned in childhood in the Sunday school. Such songs as "Abide With Me" and "Rock of Ages" will have a far deeper significance when sung by men who are daily facing death and who are fighting the battles of their country in a righteous war.

Book Reviews

"LUTHER'S CORRESPONDENCE AND OTHER CONTEMPORARY LETTERS," translated and edited by Preserved Smith, Ph.D., and Charles M. Jacobs. D.D. Vol. II, 1521-1530. Lutheran Publication Society, Philadelphia. Cloth; pp. 568; appendices; index.

The second volume of Luther's Correspondence is indeed welcome. It covers a most interesting period of the Reformation. The preface to this volume makes the statement that "it is probable that Luther had behind him a more unanimous public opinion in 1521 than at any later date. All the progressive forces, whether of social renovation or of religious reform, or of intellectual liberalism, tended in his first years to rally to his banner. But in the subsequent years his party not only became more powerful and cohesive, but also, in its constituency, though not in its territorial sovereignty, more limited." This volume is the joint work of Prof. Preserved Smith and Dr. Charles Jacobs. The work was originally projected by Dr. Smith. Conditions necessitated his relinquishment of a considerable part of the work, which was assumed by Dr. Jacobs. June 20, 1525, Luther wrote to Wenzel Link at Altenburg, "Despite the fact that I was otherwise minded, the Lord has suddenly and unexpectedly contracted a marriage for me with Catherine Von Bora, the nun. I shall give the wedding feast on Tuesday after St. John's Day, if possible. I do not wish to put you to any expense, and so, instead of inviting you to the wedding, I absolve you, with the consent of her Ladyship, from the customary present of a loving cup. If you come anyhow, do not give us a loving cup, or anything else; only pray for me, who have to bear so many slanders and reproaches because of this deed that God hath done." The letters in this volume are not as humorous as in the former volume. Perhaps they are more interesting, and with the letters of others than Luther himself, form a most excellent epistolary history of the Reformation.

"THE PROFITS OF RELIGION," by Upton Sinclair; published by the author, Pasadena, Calif.

This book is in line with other publications by this author. It needs to be read with care. His statements with reference to the Lutheran Church are very reprehensible from the point of historical accuracy, and such statements cast a reflection upon the entire work of the author for fairness of historical statements. The oath said to be taken by the clergymen of the Lutheran Church, as a department of the Prussian State, we have seen before, and its truth is challenged. The words, for example, "I will preach the Word as His Gracious Majesty dictates," are of more than doubtful authenticity, so far as applies to Lutheran clergymen.

Church to Help Returning Boys Find Jobs

A PRACTICAL way has been found for the Church to work with the Government in helping the returning boys find jobs.

The United States Employment Service of the Labor Department proposes to establish in every community, from the small town to the largest city, a bureau where our discharged soldiers may learn what employment is open to them.

The Department of Labor will also place a representative in each of the twenty demobilization camps who will urge upon the men about to be discharged that they return home at once and as far as possible resume their old jobs. He will also endeavor to get recruits for agricultural work.

The local churches, through their pastors and members, will, no doubt, know of many jobs open to the returning men. Surely here is offered a splendid opportunity for our Church to serve our brave boys. Men of the Church immediately should get in touch with the United States Employment Bureau or Committee in your city or community.

Consult the representative of the United States Employment Service or the Council of National Defense in the community for further details.

Possibly you can also find volunteer workers in the congregation who will help in the clerical work of the bureaus. Our Church ought to be represented on local bureaus and committees.

Already 600,000 men have been discharged from camps here; 68,000 boys came from overseas and soon they will be coming at the rate of 200,000 or more a month.

Let your community know that our Church is on the job.

NATIONAL LUTHERAN COMMISSION.

The Public Life of Martin Luther

BY WARREN SPRINGER.

MARTIN LUTHER'S public life begins on October 31, 1517, the day that he nailed the ninety-five theses on the door of the Castle Church at Wittenberg.

The cause of this was the sale of indulgences by the Dominican monk Tetzel. Luther's spirit was aroused at this, and he resolved to protest against it. The ninety-five theses were the result of this resolution. A great many of them were against the sale of indulgences, and all of them either attacked the Roman Catholic doctrines and practices or upheld his own.

Luther had no intention of raising such a storm as he did. He merely posted the theses as a protest against the sale of indulgences. But when read by multitudes the next day it produced an intense excitement throughout Germany. In a short time they were all over Europe. His propositions were condemned as heretical as soon as they appeared.

In 1520 he and his friends were excommunicated. Indignant at this, he burned the Pope's bull of excommunication at Wittenberg, December 10, 1520. By this bold act he dissolved all connection with the pope and the Roman Church.

On April 18, 1521, he presented himself at the Diet of Worms to answer for his conduct. Such was his conviction of the righteousness of his cause that, when Spalatin warned him of the danger, he replied, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on."

There before the Emperor, Charles V, the Emperor's brother, the Archduke Ferdinand, and a great many princes, lords and prelates, together with a multitude of the common people, Luther defended himself and his writings in a speech of two hours in length, concluding it with the following memorable words, "Let me then be convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God! Amen."

After this his life was in danger; so Frederick the Wise, elector of Saxony, took him privately to the Wartburg, where neither the pope nor the Emperor could reach him. He improved his time while there by translating the New Testament into German. But he only stayed there ten months. When told of the disturbances about images, he could stay no longer. The letter which he wrote to Frederick, justifying his departure, shows, as much as anything else, the greatness of his spirit.

Between 1526 and 1529 he was engaged in preparing a new Church service, accord-

ing to the doctrines of the Gospels. He also prepared the larger and smaller catechisms at this time.

Between 1521 and 1534 he translated the entire Bible into German, a work which might well have occupied his entire lifetime. In 1537 he wrote the Smalcaldic articles.

In January, 1546, he was summoned to Eisleben to settle a dispute. On February 18, he died at Eisleben and was buried in the Castle Church at Wittenberg, the scene of his first triumph. He left behind him a wife, whom he loved dearly, and two children, two others having died in early youth.

Echoes of the Lutheran Church in France

THE most interesting paper coming to our desk at present is *Le Témoignage*, the organ of the French Lutherans. From the last issue in our hands we glean a number of interesting data, too interesting to be withheld from our readers.

It appears that the Lutheran Church of France is not the febele plant it was taken to be. Twenty-four Lutheran Churches in Paris alone advertised their Christmas services this year. Its origin in Alsace accounts for the numerous German names among its pastors. However, just as in America, her speech has not only become that of the country, but names purely French begin to show themselves on the roster of the Lutheran ministry. Among the inevitable Schmidts, Meyers, Schaffners, and Ehrhards we discover a Boury, an Elouard, a Courtois, a Leportier—French, sure enough, all of them. Besides their missionary spirit, the devotion to business shown by the Lutherans of France makes them resemble their American brethren. Hardly was the armistice signed when French Lutheran services were announced in Colmar. One week after the armistice had been signed, the Montbeliard Synod, some of whose churches are pictured in connection with this article, was in special session, deliberating on the duties laid upon the shoulders of the Church by the occasion. It appears that the Lutherans of France have been ardently patriotic; that those of Alsace are for the most part glad of a reunion with France, with the exception of hardly forty ministers, who are Germans from across the Rhine. In consequence the Lutheran Church of France bears resemblance to the American Church in still another respect, namely, in that it has to grapple with the language question in the most acute stage. Soon there will be an exodus of German Lutheran ministers from Alsace-Lorraine, whose places will have to be filled from France. But, in view of the scarcity of French-speaking ministers, how can the vacancies be filled? At the Synod of Montbeliard the advice was given to turn religious instruction and the visiting of the sick and others requiring attention over to women adapted to the work, while the vacant pulpits should be filled by visiting ministers. The fraternal delegates from America, Dr. Smith and Mr. Riter, have received an enthusiastic welcome on the part of our French brethren. The delegates have been empowered to acquaint the American Lutheran Church with the fields in which cooperation would be desirable and fruitful, namely, in the establishment of a French theological professorship, the support of traveling ministers, of parish sisters, of managers of Christian societies, and of Boy Scout directors. It appears that the French Church is not only up to date, but also progressive to a degree. The Montbeliard Synod passed a resolution that the Executive Commission of the Church should be asked to pay its respects in the name of the Church to President Wilson, and that steps should be taken to remove any disability which so far has prevented women from taking a seat in vestries and the other deliberative assemblies of the Church. They already have the vote in the congregation.

A French journal, *Excelsior*, has addressed a questionnaire to the heads of the four chief religious bodies of Alsace in regard to their attitude to a reunion of Alsace-Lorraine with France. The replies forthcoming indicate that the reunion meets with the welcome of virtually the whole population. Rev. Weber, of Paris, president of the Lutheran Consistory, himself an Alsatian, has sent the following report:

"Our Lutheran Church in Alsace is very important, numbering no fewer than 220 ministers, of whom hardly forty are from across the Rhine. . . . From these figures you can infer that the Alsatian Lutheran Church has succeeded all these years in preserving her identity. And I am persuaded that if she is treated with kindness and patience, she will become ours with all her heart. Is this not the case already?

"I lived in Strassburg during the hours which preceded the last war. I know the soul of Alsace—I am from there—and we should be happy to belong to France hereafter. But, alas, the Church there is united to the state. We here have long been equipped for work; but those there possess

neither readiness nor preparation. And to help them get ready, requires delicacy of touch, of conscience, of love.

"In the past the Lutheran Church of Alsace contained a number of 'dioceses,' which were under the control of six superintendencies. There was likewise one such superintendency in Paris and another in Montbeliard. The representatives of these eight superintendencies constituted the Upper Consistory, which corresponds to the Synod.

"This was the organization in the olden time (before 1871, when Alsace-Lorraine was ceded to Germany). How shall matters be arranged after this? It is to be desired that we get as soon as possible into touch with the Lutheran Church of Alsace; but for this reason it will be necessary that our respective organizations should be mutually adjusted, an impossible outcome unless we acquaint ourselves with the organization of the Alsatian Church.

"Every possible effort must be made to adjust ourselves to this transition epoch, and to make it pleasant. Every possible concession should be made: pastors should be authorized, for the time being, to speak German; Alsatians should be free to speak their own dialect, to which they cling, and which, moreover, has a history, literature, eloquence, and savants of its own. I myself—the same person who utters these words—have spoken the Alsatian dialect all my life, but there has been absolutely no injury to my French speech. In one word, let the Republic—this will not be very difficult for it—be as liberal as the Third Empire, and we may be assured that the patriotism of Alsace, which has never disappeared, will flow back to the motherland with renewed vigor." So far the president of the Lutheran Consistory of France.

There is no doubt that our dear Lutheran Church has not prospered in Germany by being merged with the Reformed Church in Prussia and becoming a department of state. While France, ever since the massacre of the Huguenots, has remained far behind Germany as the home of religion, the Church has been largely free to live her own life since the abolition of the Concordat, about fifteen years ago. Congregations in France, as with us in America, are independent of the state both as regards support and control. Since this surely will mean an unfettering of the Lutheran Church in Alsace-Lorraine, there is a prospect of greater vigor for the Lutherans of France, to be realized in proportion as the strong and prosperous Church in America helps her French sister solve her problems. Such help will not interfere with our once more joining hands with the Lutheran brethren in Germany. These, too, have been salt and light through many centuries; their missions have been havens for millions of heathen souls. Unaware of the aggressive character of the war waged by their government, they have suffered enormously in wealth and membership. They need our comfort as much as the French need our help. Surely, it is the providence of God that our American Church, which, like our country, kept to its own shores in the past, will now extend her hand in blessing to the regions from which her own life is derived. The Lutheran Church knows no national limits nor rancor.—*C. B. G. in Lutheran Youth.*

THE SCOPE OF MISSION WORK

Here we consider the aim, the intention, the extent, the sweep, the range, the ultimate design, the end to be achieved by the activities of Christians, of the Church. What does it embrace and include? Is it soul and not body, individual and not social, eternity and not time, creed and not deed, confession and not life, or does it include both, yea, all that God has created and established?

Lord Melborne, after hearing a searching sermon, protested: "Things have come to a pretty pass when religion is allowed to invade the sphere of private life." Today some are raising the question as to the province of religion in business and politics. If there is anything which ought not to subserve the will of God, then that and that only is beyond the scope of Christianity.

The Word of God, law and Gospel, and the sacraments as the means, the Holy Spirit and holy men as the agents, are the instrumentalities through which the redemptive work is conducted. The sacraments have to do with individuals, because they individualize grace, and yet even here a group of individuals is contemplated. The Great Commission connects baptism and teaching of the individuals with disciplining the nations. But the Word of God—law and Gospel—applies to all conditions, to all time, to all beings. It is the good news of salvation and the rule of all life and action. As we are co-laborers with the Father who created, and co-sufferers with the Son who has redeemed, and co-witnesses with the Spirit who sanctifies, then surely everything within the reach of creation, redemption and sanctification is within the scope of Christianity.—*The Home Missionary.*

It is foolish to lay out money in a purchase of repentance.—Buy War Savings Stamps.

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

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Editorial

THRIFT VERSUS POVERTY

We are living in strenuous times. The world will never be what it once was. A new era has gone. Changed conditions are upon us.

A brilliant newspaper writer of the Middle West, in commenting upon conditions in Europe, has this to say:

The wave of socialism which now threatens Europe is of course created by the presence of a great mass of distressed and submerged people. Social workers say we shall have an equally dangerous wave of unrest unless we remove the masses of poverty in our own country. Easier said than done. A great deal of that poverty is created by very deep seated causes. It takes a long time to remove those causes. Drunkenness and other vices, with crime, create more than half of it. When a man is wasting his substance in these ways his family is bound to suffer. If his children have reached the wage earning stage they may keep the household along. But while they are young they are thrown helpless on the world. Kind neighbors and generous philanthropists will offer aid. But it is always a problem to know how far they shall go. The more assistance the family gets the less responsibility the spendthrift father feels the more he wastes on his own dissipations.

Many cases of poverty are due to industrial accidents. Safeguards in factories and mines and on railroads will save many of these mischances. But at least half these accidents occur from carelessness of the victim.

Lack of thrift causes much poverty. There are plenty of people who have had fairly good incomes but could never save money during their good days. The more you help them the more dependent they become.

If we wish to avoid social unrest we must remove all preventable poverty. A great deal of it can be saved by wise social and public policy. But to remove poverty a great many people have got to overcome their own faults.

There is much common sense in the foregoing. It will not do to overlook some of the things that are mentioned by this writer. Individuals owe something to themselves. Communities are not always responsible for our personal failures. The man himself must show himself to be a man.

LEADING THE MEETING

What shall the leader do? He must plan thoroughly and act as a general manager in conducting the meeting. The greatest obstacle to the success and power of the devotional meeting is its scrappiness. For example, a verse of a hymn, the couplet of a poem, a string of more or less related references, sentence prayers that might be measured by a foot rule, each and all right and good in its way, but followed meeting after meeting become so common as to have a fixed type. The type is not wholly desirable. It is easy, but the scrap book meeting method, easy as it is, is not desirable, and may be far removed from a success. All that is needed is a pair of scissors, a supply of paper slips, half a dozen hymns, a concordance, and the meeting is provided. What is it? A Scrap meeting. Too frequently it is almost wholly a failure. It lacks virility. It lacks individuality. It is deficient in distinctive character. The meeting that requires study, intelligent planning and secret prayer is the meeting more likely of success. The meeting that encourages the use of help, but only as help, where the hymns are selected to fit the theme, where the Scripture references are so arranged and so read as to interpret Scripture by Scripture, is far better. The meeting where the leader, in his opening address, gives tone and character to the meeting, where the leader indicates what he considers the heart of the theme, and which he has acquired, as the meaning of the topic, by personal study, is the better. It may not have quite so much go in it, judged by surface indication, but it does have that which satisfies and makes one feel it is worth while to be present.

DEAD LETTERS

Twice a year, in Washington, they hold a curious auction. It is called the dead letter sale, but in reality it is the sale of packages that have been sent to the dead letter office because of deficient postage or wrong directions. After these packages have been held for a certain length of time, in order to give senders or owners an opportunity to claim them, they are sold at public auction.

It is often a strange and pathetic collection. Most of the articles are cheap enough, although valuable things are not lacking; but who can estimate the intrinsic value of some of those lost gifts—the time, and sacrifice, and love they represent? How many disappointed hearts must have watched in vain for them! How many lives were robbed of a happiness that rightfully belonged to them because of the sender's carelessness or ignorance!

Is there not a parable lurking somewhere about this strange auction? How many lives are there today that hold the possibility of gifts for other lives, yet, through carelessness or ignorance or indifference are robbing both themselves and others? The woman whose love is spent upon some valuable pet when there are little children all about her starving for that love; the girl whose taste and skill are spent in a score of useless ways when they might be putting so much beauty into beauty-starved lives; the men whose business ability is all spent on making money, and none of it on making men and women; the young people of quick minds and brilliant possibilities, who are unwilling to undergo the discipline necessary to develop their talents—these and scores of others every day are carelessly making "dead letters" of gifts for which eager eyes and hearts are longing.

There is no sale of these dead gifts; no one has any chance at them. They are doubly lost—lost to the one who should have used them, and to the world that needs them. What a pitiful waste of power and joy!—*Youth's Companion.*

—

A HUMAN MASCOT

At his desk sat the commander of the Ninth Field Artillery one day, when into his office at Fort Sill was ushered a man eleven years old. With a salute the little fellow said, "Sir, may I be permitted to speak to the commander?" The serious face of the commanding officer softened with a smile as the permission asked was granted. Just a little of the sad story of an orphan boy was told, but quickly lost in a burst of enthusiasm that revealed the boy's ambition to be—not a play soldier, or a scout, but a real soldier. His plea won the heart of the veteran warrior and his consent to the boy's plan, and so the matter was quickly arranged in military fashion that the men of the Ninth would, with the permission of the military authorities, adopt the orphan boy as their mascot.

One condition of the arrangement imposed by the command was that the men were to see that their mascot's education should be regularly continued. And so now any school day a motor cycle can be seen wending its way over the five mile road between the camp at Fort Sill and Lawton, driven by one of the boys, while in the side car sits the "Mascot of the Ninth" on his way to or from school. At night you can see him in the headquarters company barracks poring over his books. And when the bugle sounds the reveille or the retreat, or when the mess signal comes, the Mascot is "on the spot."

The Lutheran soldier who told me this story seemed proud of the fact that he is a partner in the undertaking, and appeared to be getting a lot more fun out of it than if he were bestowing his thought, care and affection upon a beast or a bird.—*By Camp Pastor J. J. Clemens.*

—

WHAT OTHERS ARE RAISING

The Southern Baptists are raising $1,500,000 for foreign missions.

The Disciples of Christ, with a membership of 2,200,000, raised $6,500,000 last March for benevolence and have about finished their canvass for another $2,250,000 for the same purpose.

The M. E. Church (North) will celebrate the one hundredth anniversary of the organization of their missionary society next June, and are endeavoring to raise $80,000,000 for home and foreign missions. Of this amount $10,000,000 is expected from the Sunday schools.

The M. E. Church (South) is trying to raise $35,000,000 for the same purpose.

The Presbyterians expect to raise $75,000,000 for benevolences.

The Congregationalists will endeavor "to enlist every Congregationalist in the land in a two months' study of world needs and Christian obligations, culminating in a nation wide simultaneous 'Every Member Canvass'" to raise in three hours the sum of $16,000,000 for meeting these needs and obligations.

—

A penny saved is a twopence clear. A pin a day is a groat a year.—Buy War Savings Stamps.

Buy what thou hast need of, and ere long thou shalt sell the necessaries.—Buy War Savings Stamps.

MORE MEN

Always there has been a call for men—real men with red blood and stiff backbone. Between men and money the choice falls on men. Men can get along without money, or can make money; money itself cannot make men.

Just now men are needed more than ever; men everywhere. Of course, women are needed likewise, specially mothers and real wives. But here we want to speak of men in particular.

There is this great call for men, not only because the war has claimed some ten millions of the flower of the world's manhood, making the burden of those that remain so much the heavier; but also because there is more hard work to be done during the few years immediately ahead of us than ever before in the world's history.

Everywhere this call for men is heard. Probably every profession—every line of work, will need more men. There may possibly be one exception, a certain profession; at least we hope so. Not that we wish any ill to that profession; but we sometimes think that after this fearful war, in which nations and individuals consumed one another about questions of right and wrong, there will now be less contention over such things and more readiness to come to terms by peaceable means, both among nations and corporations and individuals, and in consequence less work for the legal fraternity. But even here we shall see what we shall see.

As to the sphere of religion, the work of the Church, with which we are here chiefly concerned, there can be no question, more men are needed; and men, too, of the very largest anad most effective calibre. The work to be done by the Church is unlimited, both as to quantity and quality. Whatever changes, if any, in the work of the Church the effects of the war may seem to call for, one thing is certain, that after such a period of strenuosity in civil, economical and military efforts as our own country and other nations were put to, the churches cannot hope to settle down in easy chairs and expect to see things go. If Jesus could say in His time that "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force," it is equally true, and even more so, of our own day, when not only paganism but also many and mighty civilized forces are arrayed against the kingdom of light. There is, it is true, the promise that the "gates of hell shall not prevail" against the Church, but these forces of evil will be held back only as God raises up men strong in the faith and accoutred with the full armor of God.—*Lutheran Standard.*

SOULS ON BOARD!

During a voyage, sailing in a heavy sea, near a reef of rocks, a minister on board the vessel listened to a conversation between the man at the helm and the sailors as to whether they should be able to clear the rock without making another tack, when the captain gave orders that they should put off, to avoid all risks.

The minister observed, "I am rejoiced that we have so careful a commander." The captain replied, "It is necessary that I should be very careful, because I have souls on board. I think of my responsibility; and should anything happen through carelessness I should have a great deal to answer for; I wish never to forget, sir, that souls are very valuable."

The minister, turning to some of his congregation, who were upon deck with him, said "The captain has preached me a powerful sermon; I hope I shall never forget when I am addressing my fellow creatures on the concerns of eternity that I have souls on board!"

—

SICKNESS THAT MIGHT BE AVERTED

Next to the sending of our boys to war the giving of our family doctors to the battle fronts will be regarded as one of our greatest sacrifices. Civilians at home must release American physicians for greater duties in Europe. Our boys must be protected. At the same time the health of our home citizens must not be imperiled. We have constantly, in this country, approximately 3,000,000 sick beds, nearly all the result of ignorance and carelessness. One million and five hundred thousand people who are now sick might have been well if each had practised the simple laws of hygiene and sanitation.—*Dr. Franklin H. Martin, of the Council of National Defence, in Red Cross Magazine.*

—

AFRICAN CHIEFS ATTEND SCHOOL

A new mission school was opened recently at Gulu, the capital of the Northern Province of the Uganda Protectorate. The building accommodates about four hundred people, and at its formal opening it was well filled, most of the leading chiefs being present. Chief Kelemwaka, who evidently did not want himself and his fellow-chiefs to be left out when their sons were being educated, remarked: "Who ever heard of a father's sending his son single-handed to kill an elephant? We elders wish to go to school with our children, that we may learn wisdom and the things of God together."—*The Epworth Era.*

Every little makes a mickle.—Buy War Savings Stamps.

The General Secretary's Letter

DEAR FRIENDS:

Again another year has dawned by the grace of our Heavenly Father and we are permitted to enter the year of 1919, and this letter is to bring to you the wish that yours may be a very glad and prosperous New Year. May it bring large spiritual blessings to every one of you.

Over the gateway of the New Year every one writes some new and inspiring resolution. Life may have been mean and small in the past, the days may have been full of selfishness, indifference or languor, but the days to come shall shine with the beauty of unselfish affection and be full of the fruits of work well done! It seems so easy to shape the future while it is the future. But the future is not a harvest field into which we can wander at will and reap the golden grain; it is an unsown field, to be plowed and sown and watched and worked upon with hourly fidelity and daily toil, if its furrows are to be hidden by the waving grain. There is nothing there but the soil upon which to work; everything else the worker must furnish.

Those who succeed greatly understand that the future is a matter of detail and that he who conquers it makes his conquest foot by foot. No glowing resolution, solemnly made on the first day of the year, consecrates and redeems the time, but the heroic and steady discharge of the least and the smallest duty in the largest and most aspiring spirit from sunrise to sunset the whole year through.

What a year of opportunity lies before us an Americans, as Lutherans, as Luther Leaguers. As Americans we shall lead in shaping the policy of the new era and be privileged to demonstrate to all mankind that our ideals, institutions and laws are those which shall cement for all time the Brotherhood of Man. As a United Lutheran Church we shall have the opportunity to demonstrate to America what a substantial force for righteousness are the Lutherans, what a safe and sane doctrine is theirs and how perfectly coincident with a republican form of government are her positions on things spiritual, political and social. As Luther Leaguers, with the endorsement of the United Church, we shall have the opportunity of training all the youth of the Church for service. "Men do not gather grapes of thorns nor figs of thistles," and if we would reap a Lutheran harvest we must nurture our youth in Lutheran vineyards. Let us be loyal to the task.

We have emerged from a year marked with war and bloodshed and horror into one roseate with promise. Let us redeem the time.

Ring out the old: Ring in the new.
Ring in the valiant man and free.
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Yours for a happy and prosperous year,

HARRY HODGES,
General Secretary.

—♣—

THE COAST GUARD IN THE WAR

When the grim shadow of war fell across the sea and our country called her sons and ships, then the coast guardsman immediately took his place on the battle line. His lifeboats, with their food casks and medicine chests, were sent ashore to the boat sheds; his steel towing hawsers were coiled away and the Lyle gun with its life line projectile was stowed between decks. The searchlight that was used to illuminate the wrecks on blackened seas was reserved for other uses, and his rockets, that would tell those hulls down on the horizon that he was coming at top speed for their salvation, were stored away in the signal lockers.

Then the Coast Guard ship became as the black night itself; her white paint disappeared under the lead color of war and she sped over the night sea screened in total darkness. War heads were screwed tight and torpedoes run into the big tubes above the ram bow and breech blocks slammed after the deadly messengers of steel had been rammed home in the guns of her main battery. The Treasury Department relinquished control of her as she went over to take her place with the "bulldogs" of the navy.

The Coast Guard cutter is now with the destroyer flotillas, giving good account of herself with her high speed, her gun power and unerring hits. With her ram bow—that characteristic feature of the Coast Guard ship—she is making a fine record as she runs down and sinks the ruthless enemy U-boats.

The medium size of these vessels, their swift maueuvering qualities, light draft, high freeboard and great propulsive power enable them to keep to the high sea as convoy to the transport, the ambulance ship and the cargo carrier. The cutter is a fine deep sea scout, and when she returns to give the alarm of "enemy in sight" the history of the Coast Guard will be repeated as she wheels to join the Allied fleet, to run on their flanks and to be in the thick of the next great naval battle with the Teuton squadrons.—*William J. Stanton, in St.*

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Church of the Atonement has tendered an indefinite leave of absence to the pastor, Rev. F. H. Knubel, D.D., president of the United Lutheran Church in America.

—Rev. F. H. Knubel, D.D., and Rev. M. G. G. Scherer, D.D., president and secretary respectively of the United Lutheran Church in America, have established permanent headquarters for the United Lutheran Church in America at 437 Fifth avenue, New York City, and all communications should be addressed to the above address.

—Mr. I. Searles Runyon, of New York City, has been appointed by the National Lutheran Commission for Soldiers' and Sailors' Welfare as a literary secretary. He will be the editor of the commission's bulletin, *Our Lutheran Boys.*

PHILADELPHIA

—The Church of the Holy Communion, the Rev. J. Henry Harms, D.D., pastor, received from its members on Thanksgiving Day a thankoffering of $51,637, which was $1,637 above the amount asked for. This offering will be added to the endowment fund of the church, which now amounts to $100,000. The offering is the largest ever made at one time by any Lutheran congregation in America.

BALTIMORE

—Miss Anna S. Kugler, M.D., Sc.D., arrived at San Francisco, October 30, returning from a long term of service in the Guntur Hospital for Women and Children, India.

YORK

—Rev. Dr. G. W. Enders recently celebrated the fiftieth anniversary of his pastorate of Christ Church. Dr. Enders has performed a wonderful ministry in Christ Church. He has been a staunch friend of the Luther League, and the REVIEW extends its heartiest congratulations.

MINNEAPOLIS

—Rev. L. Franklin Gruber, D.D., author of the timely book, "Creation Ex Nihilo," has a strong article in the October number of *Bibliotheca Sacra*, the influential quarterly edited by Dr. George Frederick Wright.

CHICAGO

—Rev. H. L. Anderson, called by the Board of Charities to succeed Rev. Tollefsen as slum missionary, has come to Chicago and will work temporarily at some of Chicago's many institutions.

MISCELLANY

—In choosing the location of the various boards of the United Lutheran Church in America, there was manifest, first, a desirability of having them widely distributed, that the available energy of all parts of the Church might be utilized, and, second, a desire to have the members of the various boards located as nearly as possible around the various centers where they were to be located. The Foreign Mission Board and the Deaconess Board were located at Baltimore; the Home Mission and Church Extension Board at Pittsburgh; the Northwestern Mission Board at New York; the Slav-Hungarian Board at Harrisburg; the Board of Education at Washington, D. C.; the Inner Mission Board at Chicago; the Board of Publication and the Sunday School Board at Philadelphia; the Board of Ministerial Relief at Richmond, Va.

—Rev. John W. Horine, D.D., has resigned as general manager of the Lutheran Board of Publication of Columbia, S. C. His successor is Mr. R. C. Counts.

—The chaplain of the United States steamship "George Washington," which carried the President and his party to France, is Rev. P. F. Bloomhardt, Ph.D., who is a member of the Maryland Synod. He is the regular chaplain on this ship and although a junior chaplain the honor of serving at this time was accorded to him and is quite a distinction.

—♣—

ENGLAND

LONDON

—The universal week of prayer—1919 (January 5-11 inclusive). The universal week of Prayer (which has been organized annually by the World's Evangelical Alliance since 1846) affords an unique opportunity of manifesting to those not attached to the Church of Christ the essential oneness of all who hold the Head, Jesus Christ, and their desire for the reunion in Truth and Love of all who call Him "Lord and God."

It is an important fact that Christians, native as well as European and American, throughout the entire world, will be in possession of this universal program, and will be utilizing the topics, translated into many languages and dialects, during the week of prayer.

—♣—

Dr. Charles S. Bauslin, Secretary of the Board of Education of the General Synod, in an address stated that of 1,100 pastorates in that synod 205, or 18 per cent., are vacant, while in the five seminaries of the synod there are less than 100 men preparing for the ministry.

—♣—

Director K. Hemminghaus, of Woodville, Ohio, has accepted the directorship of Luther Seminary, St. Paul, Minn., and expects to assume the duties of his new office at the beginning of the new school year.

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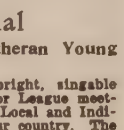

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SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

NEW YORK CITY.

—In reviewing the work of the Luther League of New York City during the past year, considering the hardships under which the New York City district has labored, must be acknowledged a success.

In the first place, the war deprived the district of a good many of its most active members, and with the loss many of the local Leagues were handicapped and the strain under which they labored was very great. Some disbanded for the period of the war. It meant that those who were not called were given more tasks to perform. The Luther Leagues were given the duties of caring for the soldiers and sailors of their congregation. They were called upon to fill the gaps in the choir and Sunday schools, and played a prominent part in raising the funds for the Lutheran War Commission, selling Liberty Bonds and thrift stamps and taking all in all, it is safe to say that the Luther Leagues of New York City have given the majority of their members a greater training in actual work of the Church than in any other year.

The New York City district has been loyal to state and national Leagues and given assistance in all instances to the best of its ability. Its dues were paid in full to the state. It sent a full delegation to the state convention. It raised over sixty per cent. of its quota for the jubilee fund and is still endeavoring to raise the balance. It was represented at the national convention in Buffalo. It held a Luther League rally on Sunday, November 10, 1918, which was one of the most successful it has ever had.

Its hopes for 1919 are great, and unless something unforeseen happens it will begin its new year with three new local Leagues added to its membership.

The annual election of officers will take place in January.

BROOKLYN LEAGUE.

The fall convention was held at the Church of the Messiah, Russell street, Brooklyn, November 2. The following Junior Leagues were admitted into membership: The Girls' Luther League of Holy Trinity, Middle Village; The Boys' Luther League of Holy Trinity, Middle Village; St. Andrew's Junior Luther League.

Officers were elected as follows: President, Rev. H. S. Miller; recording secretary, Miss Marie E. Hachtmann; corresponding secretary, Anna Brunjes; treasurer, Miss Carrie Niebling.

The convention enjoyed an excellent address by Rev. A. J. Traver, of New York.

At the evening session a timely and inspiring address by the Rev. O. C. Mees was heard.

The banner for attendance was awarded to St. Mark's League of Jamaica, who had sixty per cent. of their members present.

ALBANY.

—The League of St. John's Lutheran Church, Albany, N. Y., held a well attended annual meeting on December 19. The reports of all officers were very gratifying.

The following officers were elected for the coming year: President, Mr. William Eck; vice-president, Mr. David Miller; recording secretary, Miss Ruth Doeringer; financial secretary, Mr. George Kronan; corresponding secretary, Miss Catharine Shank; treasurer, Mr. Paul Kinne; pianist, Miss Elsa Fike; chief church usher, Mr. Gerhardt Menges.

An adult confirmation service will be held at the church on New Year's Eve, following which the entire congregation will be the guest of the League for the remainder of the old year.

The League has presented a service flag to the church which at present contains 56 blue stars, 3 gold stars and 2 silver stars.

PENNSYLVANIA

—The Philadelphia District Luther League held its fall convention Tuesday, November 26, in Salem Church, Rev. Francis Miller, pastor. At the afternoon session conferences on junior and intermediate work were conducted by Miss Ida Zinser and Rev. A. T. Michler, respectively.

Reports of the state and national conventions were made at the evening session and the secretary was instructed to send copies of the resolutions passed at both of these conventions to each local League in the district.

Action was taken that beginning January 1, 1919, the per capita dues should be 25 cents. Mr. Carl Fromuth, vice-president, and Mr. Henry Silling, financial secretary, both in the service of the country, sent greetings; the secretary was instructed to return a letter of good wishes to each.

The two Leagues receiving the Luther League flags in recognition of the largest attendance at the convention and the largest percentage of attendance of its League members were Salem League and Zion League, Olney.

An excellent address on "The Need of a Vitalized Church" was made by Rev. J. J. Schindel, D.D.

The following officers were elected to serve for the ensuing year: President, Harry Heinz; vice-president, Carl Fromuth; treasurer, S. W. Clement; recording secretary, Lillian Holmstrand; financial secretary, Winfield Irwin; statistical secretary, Marion Potts.

—Rev. Arthur T. Michler is announcing his arrangements for the summer camp for boys, at Camp Artman, Sellersville, Pa.

—Mr. Heller Frey, president of the York District Luther League, has issued a call for the twenty-fourth annual convention of this district, to meet Thursday, January 23, 1919, in Zion Lutheran Church, Glen Rock, Rev. L. F. M. Myers, pastor.

—Mr. D. A. Kommel, president of the Pittsburgh District Luther League, has issued a stimulating letter to the officers and workers of that district.

DISTRICT OF COLUMBIA

WASHINGTON.

—The Luther League Central held its quarterly meeting at St. John's Lutheran Church, Rev. J. C. Twele, pastor, on Tuesday evening, December 10. Remarks of appreciation were made by Mr. Paul M. DeHart, the newly elected secretary. The extension committee reported the organization of a Luther League at the Church of the Incarnation, Rev. Manken, pastor. The League was made a member of the Luther League Central. A membership committee was authorized to consist of the corresponding secretary and the presidents of each of the local organizations which is to urge attendance at the quarterly meetings. The roll call showed a representation from nearly all our churches. The president reported having received a letter that afternoon from the treasurer of the Luther League of America, expressing his appreciation of the co-operation of our Central with the national organization.

The address of the evening was by Rev. Henry

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Manken, Jr., who spoke on the subject "Lutheran Young People at Work." He urged first of all that the young people of our churches have a full knowledge of what it means to be a Lutheran and have an understanding of its lofty mission; secondly, he urged loyalty to the Church in all of its activities; and, thirdly, an appreciative interest and co-operation in promoting the branches and organizations of our Church. A solo was rendered by Miss Marie Teagle, of St. Mark's.

NEW JERSEY

—Mr. Henry W. Fielder, state president, has issued an excellent letter to the Luther Leaguers of that state. Every Leaguer is asked to abide by and strengthen the principles for which the League stands, and the Leaguers are asked to put renewed vigor into the state work.

OHIO

—The Northeastern Ohio District Luther League will hold its next convention at Youngstown, in Grace Church, on February 22, 1919. Mrs. F. G. Swerner has sent a letter to all pastors within the district who have no Luther Leagues. In this letter the president says: "Our loyal soldier boys are coming home more interested in religious work than ever. A young people's society gives them an opportunity for active service and a means to become better acquainted with the history and doctrines of their Church. In these times of many outside attractions, it is necessary to have an organization of young people in which they can put their energy. It is the pastor's privilege to organize such a society."

—The Senior Luther League of Trinity Church, Akron, Ohio, entertained their Junior League at a Christmas party, December 18. Recently the Junior League held its regular service at the Old People's Home and greatly cheered the aged ones.

KANSAS

—A great many of the Leagues in Kansas have had practically no meetings whatever for the last month or more on account of the influenza situation. Last Sunday the Luther League in Emporia had its first meeting after the lifting of the ban, and, of course, it is hoping for all kinds of good things to happen this new year of 1919.

—Rev. J. F. Kreeger, Ph.D., announces that the King's Daughters of the Bendena (Kansas) congregation, have completely furnished one of the rooms in Oak Hall, Midland College.

—Rev. E. E. Stauffer, D.D., Lawrence, Kan., has been granted a six months' leave of absence for Y. M. C. A. work in France.

SOUTH DAKOTA

—*The Luther League Letter* is the official organ of the Luther League of Sisseton, S. Dak. It is now Volume II, Number 4. It is a neat publication and reflects credit on the Luther League. The service flag at Sisseton has thirty-two stars, nevertheless, the League is keeping the home fires burning. An entertainment "Camp Somewhere" was recently given. It cost two cents to see the "new barracks." What did they see—an ax on a chair and the word 'bear" written on paper. The boys said it was "sure" a new barracks (bear ax). The receipts were $24.48.

CANADA

WILLIAMSBURG.

—At the annual meeting of the Luther League the following officers for the coming year were elected: President, Mrs. O. P. Becker; vice-president, Mrs. Willis McIntosh; secretary, Miss Josephine Whitteker; treasurer, Miss Sarah A. Whitteker.

INDIA

One of the most devoted Christian workers in Meerut District, India, is a district superintendent known as "Padre Gordon," who was born a Mohammedan. He supervises a district forty miles long by twenty wide, with thirty-two preachers under him and five hundred villages to look after. In the last five years he himself has baptized five or six thousand converts.

Asked what he would like to say to his fellow Christians in America, he replied: "We always pray for you; we are thankful for the help you give us both in money and in missionaries. We are also thankful for the help of Jesus Christ. We are merely helpers with Him. The big work of breaking up the ground has been done by the missionaries. May the light of Christ fill all India! Surely India, with your help, will become entirely Christian. We give you our salaams."—*Christian Advocate.*

ENTHUSIASM IN OUR WORK

To enter upon any task with enthusiasm is at once to put that work at a premium. It was this spirit in our boys which soon turned the tide in the world war and brought victory to our arms. In our Church work we need to learn this lesson. Cultivate enthusiasm. It is like the chemist's powerful reagent—a drop of which transforms the dull and lifeless ore solution into a liquid that seethes into life, revealing to sight the precious metal that lay hidden within. The ore is dissolved and lies in the beaker, a dull and lifeless blue solution. The chemist takes his powerful reagent and adds a drop. The liquid that lay calm and clear foments into life, it bubbles and froths and sparkles in the light. The secret of the ore is disclosed, the precious metal locked within lies revealed. So is it with enthusiasm. Without it the deepest knowledge of your goods is of no avail and your ability slumbers unseen. Imbibe but a drop of the magic tonic —enthusiasm. It will flow through the chasms of your reserve, liberate the hidden forces of your knowledge, lighten your eyes with the power of self-confidence and impress your hearer with belief in you and your cause.—*Young Folks.*

Thousands of pulpit orators have swayed their audiences as a wind sways standing corn; but in the result, those who were most affected differed nothing from their former selves. An effect of eloquence is sufficient to account for a vast amount of feeling for the moment; but to trace to this a moral power, by which a man, for his life long, overcomes his besetting sins, is to make sport of human nature.—*William Arthur.*

Luther League Topics

Fourth Sunday
after Epiphany February 2, 1919.

GIVING: WHAT IS THE TRUE STANDARD? DO WE REACH IT?

(Missionary—Benevolence)

II Cor. 9:6, 7.

HINTS FOR LEADERS.

Use the opening service as given in Hymnal with Hymn 157, Psalm 23 and Collect for Grace to Use Our Gifts.

Ask different members to be prepared to state the true standard of giving as noted writers may have defined it. The following quotations will be helpful:

"Benevolence is not in word and in tongue, but in deed and in truth. Benevolence is not merely a feeling, but a principle."—*Chalmers.*

"We should give as we would receive, cheerfully, quickly and without hesitation; for there is no grace in a benefit that sticks to the fingers."—*Seneca.*

"Think not you are charitable if the love of Jesus and His brethren be not purely the motive of your gifts."—*Haweis.*

"It is an old saying that charity begins at home; but there is no reason it should not go abroad."—*Cumberland.*

"The only gift is a portion of thyself."—*Emerson.*

Hymn 139.

If there is time have a brief résumé of Lowell's "Vision of Sir Launfal," given quoting. "He gives nothing but worthless gold who gives from a sense of duty," and "Not what we give but what we share, the gift without the giver is bare," and also "Give, give, be always giving, who gives not is not living."

Close by quoting passages from the Bible showing Jesus' standard and by telling the story of "The Widow's Mite." Do we reach Jesus' standard?

If desired, a special offering may be taken at this time.

Hymn 147.

Benediction.

(Topic reviewed by Rev. R. M. Badger.)

LESSON STUDY.

There Is a Stewardship of Money. What we have is entrusted to us, to be used for God. To give to Christ's work is both an obligation and a privilege. We must study Christ's purpose for the world, and His plan in the world. His purpose is to save the world through you and me. His plan is to use our stewardship. Stewardship means giving in influence, in time, in money. We are to consider the true standard of giving in money in this topics. Do we reach it?

"Giving is living," the Angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran;
"Oh, no," said the Angel, piercing me thru,
"Just give till the Master stops giving to you."

The Principles of Giving. An act of worship. (Prov. 3:9, 10; Luke 6:38.) Commanded of God. (Ex. 35:4-9; Matt. 10:8.) Out of gratitude. (II Cor. 8:9; Acts 20:35.) "As he purposeth in his heart." (II Cor. 9:7.)

We Must Be Just Before We Are Generous. Giving, according to Paul, is to be cheerful, systematic and proportionate. The Psalmist asks the question, "What shall I render unto the Lord for all His benefits his heart." What is our duty? "Render unto God, the things that are God's." It would seem incredible that God would put into any human soul a distinct sense of duty and obligation, and then give no standard or measure by which it may be known when that duty is performed. God's law of the tenth (Malachi 3:8-12) is more than a Mosaic or Jewish institution. Clay tablets dug from mounds in ancient cities show that it was observed hundreds of years before the Father of the Jewish race was born. We believe that the seventh of our time and the tenth of our income were given to the human race as a minimum duty. Their foundation is in human needs, and are for our benefit. They are a law for the human race, and they are for you and me to face. What shall we do with them? God promises to "Pour out a blessing" upon those who give Him His due.

To give one-tenth is to render unto God that which should be His. We owe everything to God but our sins. You do not "give" to your banker the interest that you owe him, nor "give" to your grocer the amount of his bill. The tithe is just as much a debt. We owe it to God.

Christ Recognized the Tithe. In Matt. 23:23 He undoubtedly tells His hearers that they should observe the great "weightier matters of the law, judgment, mercy and faith," and at the same time "Not leave the other (tithing) undone." Christ dealt in principles. He left few commands. And among them, there is no word about setting tithing aside. As a law for the

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

human heart, as a great spiritual duty it has its hold upon us. "As he purposeth in his heart." What is our duty? "Render unto God" our tenth. What is our privilege? To then give unto Him, out of the great nine-tenths that we still have. Then and then only do we really give. Do we reach it? Not many Christians do.

But the question is now for you and me. You and I are to decide whether we are Christian stewards or not. When we have decided what is His and what is ours, then we may truly give out of our portion.

More Generous Than a Jew should be our aim, for we are Christian givers. We live in the period of grace, then we should likewise be gracious. "We love Him, because He first loved us." God in His gift of Christ has given us more than our due. We are to give because He first gave to us, cheerfully, liberally and ungrudgingly. A good standard for us to attain.

"Too much for me. Too little for God," said the dear little girl. Her mother desired that she should learn the true beauty of giving, and its true standard. So one day she took from her purse a shining silver dime. She told her little daughter how the minerals had come from God's hills and how man had smelted it and placed his stamp upon it. "It is God's, but He has loaned it to us, to use for Him. He only asks that we render back one-tenth of it to Him. Take this dime, dear, and have it changed at the bank into pennies." Helen soon returned with ten bright new pennies. Her mother took them and then placed them one by one in her little daughter's hand. "This one you may take and buy some candy for yourself," she said. "This one will buy a stick of chewing-gum. And this one will purchase a pretty ribbon for your dolly. While this bright cent will get a little pin for your dress." Helen's cheeks grew redder and her eyes larger as her mother told of the many things that the nine bright pennies would give her. "And what will I do with the tenth penny," she cried. "You may take that to church, Helen, and put it in the offering for God," replied the mother. Helen looked at the nine bright pennies in one hand, and thought of the many things that they would buy for her pleasure, and then she looked at the one bright lonesome penny in her other hand. A shadow came into her eyes, and with a trembling little voice she softly said, "Oh, mamma, it's too much for me, and too little for God." Her mother's eyes were bright with unshed tears as she gathered her little daughter in her arms, and whispered in her ear, "Dear Helen, you may give out of your nine pennies to God, if you so wish. That will be true giving. Not because of necessity, but as you have purposed in your heart."

Out of our little and great possessions may we learn the true beauty of giving from the nine-tenths to the Great Giver of every good and perfect gift.

—♣—

Fifth Sunday
after Epiphany. February 9, 1919.

THE VALUE OF THE CHURCH BUILDING TO A MISSION

(Missionary—Church Extension)

Deut. 31:11-13.

HINTS FOR LEADERS.

Open with Hymn 213.
Use Psalm 122.
Scripture reading, Deut. 31:11-13.
Hymn 208.

Have a map of the United States and Canada. Get information from the *Home Missionary, The Lutheran Mission Worker, The Lutheran Almanac* and other sources, and mark the places where Lutheran missionaries are located. Have the leader point out the proportion of our missionaries to the number of Lutherans in various sections of the country, giving such statistics as are available and calling especial attention to the vast fields of opportunity still open to the Lutheran Church.

After a brief explanation by the president of the W. H. & F. M. S. as to the method pursued by the Home Mission Board in caring for mission congregations, have a talk by a member of the League, giving their personal experience in a mission congregation and of how much the procural of a church building meant to it.

Sing Hymn 185.

Close with a well prepared prayer by a member of the League, bearing particularly on the requirements and needs of this branch of the Church's work.

(Topic reviewed by Rev. R. A. White.)

LESSON STUDY.

The children of Israel were commanded to assemble at regular times for worship and instruction. A whole tribe was set apart as religious leaders. It was deemed necessary by Infinite Wisdom that a place should be dedicated for this purpose. The tabernacle and its furnishings were arranged under the directions of God Himself. Here all the people were required to come to worship and listen to the Law of God, and learn to fear and obey Him.

The tabernacle was set up in the midst of the camp during the wandering in the wilderness. It was set up in various places in the land of Canaan until it was superseded by the temple in the reign of Solomon. During the Babylonish captivity the synagogue came into existence, and was

very common in the days of Christ. Its purpose was to supplement the temple services.

During the Christian era God's people have found it necessary to have regular places for their meetings, hence the church building. In this country the Lutheran Church is largely the result of home mission work. Our mission boards have very wisely concluded that every congregation should have a church building of its own. The value of such a building to a mission is incalculably great, because

1. *It Gives Permanency to the Work.* Congregations without churches, dependent on store rooms, school houses, theaters and dance halls are apt to be shortlived. When our boards establish a congregation they follow up the work by helping the people to get a church. A congregation thus equipped generally grows and becomes a permanent factor of influence in the community. Otherwise it generally dies out.

2. *A Good Church Building Makes a Favorable Impression on the Community.* While the mission has no church of its own, but meets here and there, wherever it can, people reason that it will not last. When they see an imposing church go up, they conclude that the people are in earnest and there to stay.

3. *A Good Church Building Is an Attraction to Outsiders.* It is difficult to hold any but the most loyal in any place but a well equipped church. When a mission has a good church building it helps to attract and hold people. It makes them factors in the development of a self-sustaining charge.

4. *A Well Arranged Church Is an Aid in Worship.* While worship is acceptable anywhere, in some places it is easier than in others to fix our minds on higher things. In a school room, with the arrangement for school purposes, with blackboards, maps and charts, there is a school atmosphere difficult to overcome.

5. *A Good Church Building Is a Religious Exponent of the Community.* The house of God as it stands in majestic silence has a powerful message. It tells that there is spirituality; that there are those who are thinking of God, and heaven, and immortality; that there is religious enterprise and self denial; that the Christian minister has come and the gospel message has been received, and its influence felt.

Some sailors were once shipwrecked in a place they recognized as a cannibal island. In fear of being captured and devoured by the natives, they kept themselves out of sight. But hunger brought them from their hiding places. One ventured to the top of a hill in advance of his comrades. Suddenly he began to shout and toss his cap in the air, and motioned to the others to come on. Over in the valley stood a neat little church building. Standing there alone, what a story it told to those unfortunate men! The missionary had come; the natives had been Christianized; there was no danger, but food, shelter and help were in sight.

If even the house dedicated to the service of God speaks with such a tongue of eloquence, how grand the work of building such houses! The money invested in them is well spent.

QUESTIONS FOR DISCUSSION.

What story does neatly kept church premises tell? What story does a dilapidated church building tell? What can Luther Leaguers do to help weak congregations to get church buildings? What dividends do investments in church buildings pay?

Septuagesima Sunday. February 16, 1919.

PHILIP MELANCHTHON

(Historical—422d Anniversary)

Acts 5:34, 22:3.

HINTS FOR LEADERS.

Hymns 96, 99.

Psalm 1, read responsively, conducted by the leader.

Gloria Patri.

Hymns 166, 178.

Scripture lesson, read by the leader.

Prayer by the pastor.

Summary of the discussion in the REVIEW and *Topics.*

Remarks by various members of the League, giving an estimate of Melanchthon's work as an educator, a theologian, a friend and a leader in the Reformation.

Announcements.

Silent prayer.

Hymns 161, 158.

Lord's Prayer and Benediction.

(Topic reviewed by Rev. R. A. White.)

LESSON STUDY.

Reference is made in the lesson to Gamaliel, who was a great teacher who by his instruction did much to mould the character of the Apostle Paul. Philip Melanchthon, famous in Reformation history, was the Gamaliel of the sixteenth century. He has been very aptly styled the "Teacher of Germany." "He being dead yet speaketh." He is living and speaking in the influences he wrought 400 years ago, and will thus continue for centuries.

Birth and Parentage. East from Carlsruhe in the Grand Duchy of Baden is a village named Bretten. Here, February 16, 1497, Philip Melanchthon was born. His parents were George and Barbara Schwartzerd. According to the custom of some students of this time, his name was translated from the German Schwartzerd, which means "black earth," to the Greek Me-

lanchthon, which means the same. His parents were pious, industrious and frugal, and brought up their children in the fear of God.

Education. Little Philip, at an early age, attended school in his native town. He learned easily and remembered what he learned. Later he attended a Latin school in Pforzheim. Here, by the advice of the learned Reuchlen, a distant relative, he gave special attention to Greek and Latin. At the end of two years, though only thirteen years old, he was far enough advanced to attend the university at Heidelberg. When only fourteen he received the degree of Bachelor of Arts. Soon after he applied for the Master's degree and was refused solely on account of his youth.

After two years at Heidelberg he went to the University of Tuebingen and studied there five years. In addition to the classics, he gave attention to many other branches, particularly to theology.

Call to Wittenberg University. On the recommendation of the great scholar, Reuchlin, he accepted a call to the University of Wittenberg, August 25, 1518. Here he began his life work as co-laborer with Luther. He was only twenty-one and had such a youthful appearance that many were disappointed in him, but soon they found him one of the ripest scholars in Germany.

Teacher and Reformer. The Reformation had just started. It was less than a year since Luther had posted his theses. Melanchthon was so well pleased with the forceful, clear, logical and scriptural preaching of Luther that he readily accepted the doctrines of the Reformation. He and Luther, though differing in many respects, worked together admirably. What one lacked the other supplied. The Reformation would hardly have succeeded by the elimination of either. Luther said that he "broke up the rough ground, and Melanchthon sowed the good seed."

The great work of Melanchthon was that of a teacher of theology and lecturer on the Scriptures. His class room was always filled with interested students from all parts of Europe. This gave him a wide range of influence and enabled him to do much to mould the religious thought of his time.

A Great Author. He accomplished much by his writings. His style was clear, logical and pleasing. We can notice here but two of his productions—the Augsburg Confession and the Apology of the Augsburg Confession. The first of these has been accepted by all Lutherans as the great Confession of the Church, and the second as the splendid development of Lutheran teaching. When the Imperial Diet met at Augsburg to bring the Reformers and Romanists to an agreement it was necessary that a statement of their doctrines should be prepared for the occasion. No one could do this so well as Melanchthon. His mild temper combined with great learning fitted him for the task. When the immortal Augsburg Confession was assailed by the Catholics, his masterly Apology (Defense) followed. These two documents will always remain as masterpieces of the Reformation.

Promoter of Education. Melanchthon did much work outside of teaching. He was very much interested in the education of the young. This he evinced by helping the schools to organize on a better basis and by assisting in founding new schools. Luther was a believer in popular education, and Melanchthon has been styled "the School Master of Germany." Out of the Reformation movement, led by these two great men, have come the public school systems of the world, with the idea that every boy and every girl should have at the least an elementary education.

Melanchthon a Layman. Melanchthon was never ordained a minister or priest. It is significant that of the two great Reformers one should be a representative of the clergy and the other of the laity, and that the latter prepared for the Church two of its greatest confessions.

In Melanchthon's life

1. What lessons are there for the youth?
2. What encouragement for the laymen?

—•—

Sexigesima Sunday. February 23, 1919.

THE LOVE THAT MEETS ALL DEMANDS AND INCLUDES ALL MEN

(Biblical)

Rom. 11:25-32.

HINTS FOR LEADERS.

Use opening services in Hymnal.

Psalm 23.

Hymn 156.

So much could be said on this topic that perhaps it would be best to have one of your older members (or your president) prepare the main paper on this subject, and two or three of the younger or newer members prepare shorter papers and then have a general discussion.

Hymn 35.

Recitation:

THE WONDROUS CROSS.

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord! that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;

(*Continued on page 34.*)

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

FEBRUARY 2.

Giving: What Is the True Standard? Do We Reach It?

By Rev. Walter C. Sandt.

Scripture—II Cor. 9:6-7

General Truth—A Christian possesses no fairer grace than the "Grace of Giving." It is an essential part of our religion to "give something" because we "get so much." "Giving" has much to do with both Christian character and practice.

Point of Contact—How much have you loaned to your country? Ask yourselves more important questions. How much do you lay aside each week from your earnings or savings to lend to the Lord to carry on His warfare? Do you give to "His Red Cross Work" through which he heals and comforts men's souls as well as men's bodies? Did you ever stop and figure out how much a society of twenty-five members could give yearly toward missions if every one gave ten cents a week?

The Lesson Developed—The How of Giving—There are two simple rules how not to give. When Paul says, "not grudgingly," he means, not with sighs and groans, or a long face and a heavy heart. Christians dare not give and then wish they had their gift back again. "Not under compulsion"—we should not be forced. There is no must to this business. The Grace of Giving is not a flower that is grown like a plant in a hothouse—under pressure. This grace is like a lily-of-the-valley that blooms in due time under the gentle influence of the summer's sun.

There are two rules how to give—"as one has determined beforehand." That means thoughtfully. Reckon out how much we have to give. What are our resources? How much do we earn? What is the sum-total of our necessary expenses? Strike a balance and give to the Lord. Be a bookkeeper and do not slight the Lord when the weekly balance is drawn up. Our giving at all times should be systematic.

Keep informed concerning the real needs of the Church. This requires the reading of Church papers and reports. It is important to hear and heed what the pastor tells us about the causes of education, missions and benevolent work. We must measure up our ability with the need and determine to give something.

Another rule is—Cheerfully. In plain words we must get fun out of our giving. We know how kindly we give at Christmas time to our parents, friends and loved ones. It is a joy. This spirit in a Christian's giving is essential in order to please God.

May we add—Prayerfully. Talk things over with God. When we do not know what to do He will tell us. We may give our last penny if He bids us do it, and have no fear that we shall be without funds or food.

Learn to give because He first gave to us, not according to rule but out of love. The Grace of Giving will become a fixed characteristic by which God will know us—so that we cannot help but give whatever is required of us—money, service, love, labors, or our all, even our lives for Jesus' sake.

Suggestions—How much per capita is given in your Church each year toward any one or all causes? How much might be given if each member was faithful? Discuss the envelope system; free-will offerings; the practical and moral values of every-member canvasses and campaigns for Church funds.

FEBRUARY 9.

Church Extension: The Value of a Church Building to a Mission.

By Rev. Walter C. Sandt.

Scripture—Deut. 31:11-13.

General Truth—A congregation of believers must have a place in which to gather, "men, and women, and children, and thy stranger that is within thy gates": and more than that, a proper place must be provided in which people are to meet God.

Point of Contact—Some missions have begun their work in public halls, or theaters, rented for Sundays—and some have held services in the homes of members. In summer times congregations have been gathered in tents—but none of these afford a proper place for worship, because of the surroundings that distract the minds of the worshippers, or detract from the beauty and helpfulness of the services.

The Lesson Developed—1. A church building is necessary because it upholds the dignity of "the business of the Lord." When a man opens a drug store in a community, or a candy shop, or undertakes any new enterprise, he at once attempts to make his place of business look like a drug store or a candy shop. When we carry on our "Father's Business," we must do it the honor to properly house it, that men may respect it. 2. A common meeting place is important in furthering the interests of a congregation. When the Ladies' Aid meets at one place, the Luther League at another, and the Catechetical Class at another—small, poorly attended meetings are the result. A church building centralizes all interests, from the Sunday services to the smallest meetings of church council and committees; and is a big factor in establishing a live, active and successful organization.

3. One great problem confronting a mission in its early career is to make known its existence. Nothing is so valuable in giving a Church a place in the life of village, town or city as a building that stands as a silent but strong testimony to the presence of a group of believers in the community banded together to do the work of the Lord.

4. People always wish to work for something concrete, that which they can touch and see. The building of a church has banded congregations together in common effort, the zeal and impetus of which has continued active for years—even from one generation to another.

5. A church building becomes a thing of sentiment to most people. It can be loved. It is a "church home." Men and women become attached to it. They come to like it better than any they have ever seen or known. It anchors their affections, their zeal, and their faith.

Hints to Leaders—If you are members of a mission, see to it that you create interest in the "House of the Lord" you are planning or building. What can you do to further its completion or adornment? If you have a beautiful church, ask yourselves what you can do to help others enjoy what you enjoy. The Church Extension Society is the channel through which to help needy congregations to secure a building and the equipment so necessary for the success of any mission enterprise.

FEBRUARY 16.

Philip Melanchthon.

By Rev. Walter C. Sandt.

Scripture Lesson—Heb. 12:1-2; Rev. 3:5.

General Truth—We observe today the 422d birthday anniversary of Philip Melanchthon. He was one of the reformers of the sixteenth century and a great witness-bearer to the truth that is in Christ Jesus. We should never forget the names and the deeds of the good and great that have gone on before.

Point of Contact—There are two types of great men. Some are great because of achievements that have won the admiration of the world. Men like Cæsar and Napoleon, who were great conquerors. Names like John Darwin and Sir Isaac Newton, who were great discoverers and scientists. There are numberless others we might think of—Columbus, Washington, Lincoln, and of late, illustrious and living leaders, Foch, Pershing, Wilson. There are others of another type, whose names are more charming, more beautiful, more famous. These are the names of men of faith, of light, of love. We should be more familiar with these than all others—Peter, John, Paul, Stephen, St. Augustine, Wycliff, Huss, Luther, Melanchthon, Knox, Wesley, and many others whose records are kept in the book of life.

The Lesson Developed—Melanchthon can be counted among the greatest Christians that have lived. He was born at Bretten, Germany, February 16, 1497, and died at Wittenberg, April 19, 1560. His name was "Schwarzerd," which he, according to custom among scholars of his day, changed to Melanchthon, which in the Greek meant the same—Black Earth. His life was as fruitful as his name might suggest. He was a bright, studious boy with a keen and receptive mind. He entered Heidelberg University when not yet thirteen years of age. When twenty he began to study theology, and soon became one of the leading scholars of his day as teacher and professor at the University of Wittenberg. Here he met Luther with whom he enjoyed a close and intimate friendship until Luther's death. He was not as firm and positive in his convictions as was the Great Reformer, and yet Luther always respected Melanchthon's learning and genius. The Augsburg Confession, the chief symbol of Protestantism, was mainly the work of Melanchthon. He also wrote the Apology to the Augsburg Confession, and a famous work known as the "Loci Communes." He was a literary genius as well as a confessor.

During the years when the Church had to defend itself against its enemies, and fight for the truth, the personal relationship between Luther and Melanchthon was often strained—but in spite of their differences in opinion and temperament, they ever remained true friends. Nothing affected Melanchthon so deeply as the death of Luther in 1546. It was he who paid Luther the finest tribute of any, at the services in memory of the Great Reformer's life and work.

The later years of Melanchthon's life were full of troubles. He had to bear many false accusations concerning his stand for the articles of the faith. He did waver on occasions, but always acknowledged and repented of his faults. He bore his lot with patience, dignity and self-control. Above all he missed Luther.

In the many controversies he had with Flacius, Osiander, and with the adherents of Zwingli, he was ever the center of a malicious desire on the part of his Protestant enemies, as well as the Romanists, to humiliate and belittle him and his work. Before the theological differences and discussions of his day were ended, he was freed by death. His body was laid beside Luther's in the Castle Church in Wittenberg.

As a reformer Melanchthon was a man of moderation and a lover of peace. He was not as aggressive as Luther, but did not lack the courage of a faithful witness of Jesus Christ. He was a great scholar, and was known in life and for a century after as "The Teacher of Germany." As a theologian he was without a peer for gathering, systematizing and expressing the truths and doctrines preached by others. His name is among the great in the faith.

FEBRUARY 23.

The Love that Meets All Demands and Includes All Men.

By Rev. Walter C. Sandt.

Scripture—Rom. 11:25-32.

General Truth—God's plan for the redemption of the world from sin is the expression of God's love. The Apostle of Love tells us in simple language—I John 4:8 and 16—"God is Love." It is from God's Plan and God's Word that we must learn our lesson of love.

Point of Contact—It should be our desire and aim to cultivate a life full of love. We first learn to know of it when we think how our fathers and mothers loved us when we were children—and worked and toiled and sacrificed to provide for our needs. We have friends who care for us and cherish our affection and good will. We know how it feels to return love for love. We show it in a loving word, a soft caress, a kind deed. It is something we feel and cannot describe. We need to learn to cultivate our love and fashion it after the likeness of God's—"who so loved the world that He gave His only begotten Son"—and of our Lord Jesus Christ's, who said, "Love your enemies."

The Lesson Developed—Let us learn of love according to four dimensions.

1. Breadth. It should stretch wide over all nations and reach around the world. It dare not be as narrow as a family circle. The bounds of a workshop may not circumscribe it. The walls of a church are no limit for its activity.

Christ died to save Jews. Yes, but Gentiles also. Christ loves Americans, but he also loves Japanese. We love our parents, our friends, our fellow-believers. We must learn to love African, Chinaman, Indian and every creature with a soul to save. Our love dare have no limit. Poor and rich, high and low, friend and stranger have a claim upon it.

2. Length. We love for a day, a year. Some of our affections are short lived. God loved us from eternity, and he loves us with an everlasting love. We must learn to love long. We dare not love today and hate tomorrow. One characteristic of love is forbearance. That means, love is patient. It will stand rebuff, and rebuke. You cannot kill its life. Such is the love that a Christian must have toward his fellow man.

3. Depth. A Christian's love is never superficial, that is, on the surface. It is more than kind words or a friendly look. It is deep-rooted, and comes from the heart. Sometimes it cannot be seen, but is alive, like "the still waters that run deep." It is deeper than that which flows out in loud words and lip profession.

Who has sounded the depths of God's love? Through the ages it has been at the foundation of His Providence and Grace. We must "imitate"—"be followers of God, as dear children, . . . and walk in love." Eph. 5:1-2.

4. Height. Our love must be noble, not fanciful. We must love things true and of good

report. The best in life demands our heart's affection. Great men, good deeds, high ideals —the hopes and promises of our holy religion —all these lift our love to high planes of endeavor and achievement.

JUNIOR

FEBRUARY 2.

Our Nation's Heroes—Our Church's Heroes.

By Miss Brenda Mehlhouse.

This month we celebrate the birthdays of two of the great heroes of our country. Every boy and girl knows the stories of Lincoln and Washington, of the great things they did which made them heroes.

Yet it was not what they did, but what they were that truly made them heroes. Lincoln rose from the poor boy in the humble log cabin home to President of our whole United States because he believed in the right above all things, because he was fair and honest in every act and dealing, no matter how small.

And Washington was a great man, too, not because of the great battles he won, but because he obeyed the laws of God and followed His guidance, and it was this which has made him "First in peace, first in war, and first in the hearts of his countrymen."

Our Church has its heroes too. Martin Luther was one. He had to be a hero to stand up and say to all the people that the Church as it was then was all wrong; he had to be brave to nail that paper with the ninety-five theses on the church door at Wittenberg; and he was a real hero when at the Diet of Worms he was called upon to take back all he had preached and written. It took real courage to stand up before all his enemies there and say, "Here I stand. I cannot do otherwise. God help me. Amen."

Henry Melchior Muhlenberg was another of our Church's heroes. He made a perilous journey across the sea, came to this country of ours when the dangers—from Indians, wicked men, and privation—were many, and with the courage of a true Christian hero pressed onward, always keeping his motto before him—"The Church must be planted." And today, while no costly stone marks his grave in the rear of the little church at Trappe, Pa., which he founded, yet every Lutheran Church in America is a monument to this great hero who planted the Church in America.

There are other great men all through the history of the Church who have been heroes. Every missionary that ever went to preach the Gospel had to be a hero. David Livingstone is one of our greatest missionary heroes. William Carey and Robert Morrison, Cyrus Hamlin and John G. Paton and Adoniram Judson were all great missionary heroes. I wonder how many of you know the stories of these great men. And how many other heroes can you find?

FEBRUARY 9.

"The Third Commandment."

Ex. 20:8; Gen. 2:2-3.

By Mrs. M. Haller Frey.

General Truth—God has given us six days to work and play, asking only one day for Himself. If we take it for our own selfish use, we take that which belongs to God.

Point of Contact—We complain and fret when our friends treat us lightly and carelessly. God asks us to give a small portion of our time, and how often we ignore His wish and treat Him lightly and thoughtlessly.

The Lesson Developed—Have we ever stopped to think of the thoughtfulness of God? How did He know, thousands of years ago, that we, today, would be tired of lessons, games and all the tiresome little things that crowd the days? But He knew and out of His great love and wisdom, provides a day just for rest; all He asks in return is that we make good use of it.

"God blessed the seventh day and sanctified it." I wonder if that isn't the reason that Sunday seems so different from all the other days. When week-day duties are put aside and Sunday morning dawns, how different the house seems; and it is so easy, somehow, to be kind and gentle. Have you ever thought of it? God's blessings still lingers on the homes that honor the Sabbath.

God doesn't ask us to be sad and gloomy on Sunday. When we obey God's commands, the joy in our hearts will shine out. We will love to go to church, Sunday school and the League meetings. We will enjoy with other boys and girls who attend all these, and at home we will be kind and gentle to those about us. By doing this we are keeping the Sabbath Holy.

When Monday morning comes, how fit we feel. Lessons seem easy, work seems light. Our minds are clear and fresh, and we are ready for another week's work. Why? Because we have had a day of rest. This joy and satisfaction comes only to those who truly remember to give God this one day of seven.

References—Ex. 31:13, 16; Ezek. 20:12, 21.

Hints to Leaders—Emphasize the real meaning of a Sunday well spent. Help the boys and girls to understand the many benefits derived by obeying God's commands. Encourage verbal answers on the joys of Sunday.

FEBRUARY 16.

"Jesus Begins His Work."

By Mrs. M. Haller Frey.

Scripture Lesson—Luke 2:42, 46, 49; Luke 4:16-21.

General Truth—Jesus had work to do while on earth and when called upon was found ready. We also have a work to do—will we be ready?

Point of Contact—Did you ever have lessons to learn and when recitations came you failed, owing to lack of study? If we fail in small things, it will be poor preparation for the bigger things of life. We must get an early start in order to accomplish the work there is for us to do, and when the time comes we will be ready.

The Lesson Developed—Jesus with His father and mother went on a trip to Jerusalem. His parents wanted Him to have a good time with the other boys, and knowing they could trust Him, didn't worry about Him until on the way home. When they missed Him they returned to Jerusalem and after three days' search found Him in the temple among the learned men, hearing them and asking questions. When rebuked by His parents Jesus reminds them that He must be about His father's business. No wonder that after His baptism He was strong and ready for His great work. What a wonderful work was planned for Him. He was to teach and to heal; to preach the Gospel and to cheer the sad. Jesus left His work in the hands of those who believe Him to be the Saviour, and all those who accept Him as such must carry on this work. Jesus went to the wise doctors and lawyers to gain wisdom and knowledge. We must make good use of our teachers and lessons in order that we may be found ready to do the things required of us. Jesus was faithful to His great work and all He asks of us is faithfulness and obedience to Him for therein lies the work for boys and girls. Begin now to be about the Master's business.

Hints to Leaders—Emphasize the importance of our early beginning to train for service.

FEBRUARY 23.
By Mrs. M. Haller Frey.

Scripture Lesson—Matt. 13:54-57; Matt. 16:13-17.

General Truth—No matter what other people think of Jesus, we must make sure our opinion of Him. What do we think of the Christ?

Point of Contact—People in the country where Jesus lived were exactly as the people of today. How often we hear doubt expressed as to the knowledge or ability of some one well known to us, simply because we are so familiar with them. Jesus, indeed, knew human nature when He said a prophet was not without honor except in his own country.

Lesson Developed—What a big mistake these people made. Because they knew Jesus so well they refused to listen to His teaching and missed the big opportunity of their lives. When they could have had the friendship of Jesus, they refused it because of their lack of faith in their fellow citizen. Jesus was anxious to go back to the people He knew since His boyhood. Eager to bring the truth into their lives, He enters the church and pleads with them so earnestly that they are astonished and wondered where He got all His wisdom. He was only a poor carpenter's son. What did He know about the things He was telling them, and because of their unbelief they left Jesus go out of their lives.

When Jesus asked Peter what men thought of Him, He found that opinion was greatly divided. Some thought He was John the Baptist, some thought Elias, others one of the Prophets. In spite of His wonderful works and His great sermons so full of heavenly wisdom and love, yet they refused to accept Him as the Son of God.

Peter, however, in answer to Jesus' personal question, firmly says, "Thou art the Christ, the Son of the living God." His answer drew the blessing of Him, who is so lovingly waiting for our answer today. We may all find the same assurance if we will, and by our daily lives prove that we have the right opinion of Him. A life filled with simple acts of love and kindness, faithfulness and obedience is the life that will follow this confession, if we are sincere when we make it.

THE "MAKE-GLAD" DOCTOR

(Joeli, author of the letter printed below, is a teacher in the Bodine School for Boys at Kambine, East Africa. He has never been away from his humble home. In his crude English he tells how the missionary doctor is helping the people who had "great sick" before he came.)

My dear friends which are in America, I have some little word to announce to you all. The first thing I'm asking ye, if ye are well. But me! am very well of body and heart, too. Then, I make ye know that not many, many years ago we were in great tribulation of dark. But we tried by ourselves to get the man who will help us on body and in heart too. But our tryness was in great vainness. Then, afterward, God, He heard our lamentation and so our needness; by true He did mercy on us. But did unmove our chains and He broke our iron which did tie us (Ps. 107:10, 12, 15). God, He sent for us His elected, and sincerely in heaven, doctor, who is C. J. Stauffacher. This doctor we call him in our native convers Nenguelisam, that means in interpret is, Maker of the people to be great O! you marvelously doctor. Why? Look at the people; these did have great sick which we could not hope that these people will be healed. But now are getting well. Is he not marvelously doctor? Truly he is. He is doctor of hearts too. He makes happy the unjoy hearts and makes more tenderness the durable hearts. He is a friend of babies, children, men, women, white people, and is a friend of all people of black.

He have no a proudly, he have no a ill thing, no 1. If he finds us at the food, he take the spoon and begin to eat with us the food of our black people. Therefore, I make you know that let you not fatigue to help this maker-glad doctor, Stauffacher.

We do not like him to return back to America. No, we refuse much he may be doctor for us until we leave this world to our great home in heaven.

Let ye pray and we also will pray for our friends, ye know that we are very glad with this doctor missionary, Stauffacher. Your sincerely brother in Lord, Joeli Alberto.—*Northwestern Christian Advocate.*

CONVERSION VERSUS EDUCATION

It has been well said, "It is easier to convert men than it is to education them." Many profess conversion, but they do not develop into workers in the Lord's vineyard. The great weakness of the method which seeks by some special emotional appeal to convert men lies in the fact that it is a passing emotion and not an intelligent acceptance and deliberate conviction. We need to have our hearts turned to God; but we need also to have minds and hands trained in God's word and God's work. The ideal Christian is not the man who can name a day and an hour when he was suddenly converted to Christ, but it is he who has grown up in the fear and the nurture of the Lord. He has regularly read the Word and worshipped with the congregation of believers. He has learned the reason for the hope that is in him, and through knowledge and habit walks in the ways of the Lord and copies the spirit of the Saviour, who went about doing good as even His enemies confessed, and when His early course was run could say, "It is finished." Let us seek to instruct our young people in the religion they are to profess, and let all of us be diligent in the study of the Word. There is nothing more stimulating to a true, genuine Christian life.—*Selected.*

It is easier to suppress the first desire than to satisfy all that follow it.—Buy War Savings Stamps.

LUTHER LEAGUE TOPICS

(*Continued from page* 29.)

Did e'er such love and sorrow meet
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Isaac Watts.

Close with Hymn 27.

(Topic reviewed by Rev. C. P. Weiskotten, Field Missionary for Wisconsin.)

LESSON STUDY.

Giving ear to Satan was the pivot on which man turned from God. Disobedience followed. This was the sin that severed the soul from God and enslaved it to Satan. To deliver man from sin's penalty, divine justice had to be satisfied. For sinful man to do this was impossible. Hence he was forever under the Law. But God's Love provided a way. On Golgotha we see how all demands of the Law were satisfied and how all are included in the atoning grace of the Lamb of God.

Man in Darkness. Through disobedience man sinned and died spiritually. He is without the knowledge and the love of God. The image of God in which man was created was marred and his heart took upon itself the image of his seducer. Thus man's whole nature was polluted. Sin, like poison, entered and diseased every member.

God's Love for Man. God's love went forth for fallen man to deliver him from sin's destroying power. (John 3:16.) The natural man is slow to accept this love. He does not realize his sinful state. He sees no need of a Saviour. In his vain imagination he can save himself. By good works, or a moral life, or by reasoning power he hopes to win salvation. Satan encourages man in this hope. He inspires the thought in all of his teachings and temptations. Sinful man is quick to accept and believe it. As a sinner, man can never appease divine wrath, or do anything to make amends for his transgression. To reconcile God with man, and man with God again, it dook the divine wisdom of God's love, the gift of His only Son.

Man Needs Enlightenment. This divine love is a mystery to sinful man. To be enlightened in this love Christ must be preached to man. The Word that will make man wise unto his salvation must be preached. It is the gospel of redeeming grace. Therefore Christ said, "Go ye, preach the gospel," the gospel of Love; through which the Holy Spirit works. He quickens, enlightens and draws men to God through the Word. The promise is "he that believeth and is baptized shall be saved." In bringing the Word to man Luther, in his Catechism, puts the law first. Why? The law killeth! Yes, the pride of man must be destroyed. "For by the Law no man is justified." Man must learn to know himself a sinner before he feels the need of forgiveness and grace, and before he will repent and turn to Christ Jesus, "who is the end of the Law for righteousness." If man refuses to repent and acknowledge Christ, how can he be saved?

God's Love Includes All Men. Jesus Christ died for the sins of the world. His atoning grace assures man of His forgiveness and with forgiveness there is life. For Jesus' righteousness meets all demands and by the shedding of His blood the Law was satisfied. His invitation is "Whosoever will, let him come." No man is excluded. Be he rich or poor, high or lowly, black or white, Jew or Gentile, all are sinners and need Jesus' love and forgiveness. Divine justice has been satisfied and all demands are met.

Jesus Wants Whole Heart Love. Jesus simply said to sinful man, "Come follow me." As followers of the Saviour, He wants our whole heart's love. His spirit must be our spirit, willing and self-denying in service. Without faith we cannot walk with Jesus or work for Him. Selfish faith, or hope, or vanity never mixes with love. It may follow Jesus like Judas, but not in Jesus' footsteps. Jesus deals faithfully with us in our every trial and temptation. (I Thess. 5:24.) His love did so on the Cross. He will do so as we pass through the valley of the shadow of death; yea, as we stand before the judgment seat of God.

As the heart becomes conscious of this ministry of love it will humble self and rejoice in winning others for Jesus. It will freely confess, without Jesus it cannot live or die. For "in Him we live, move and have our being."

GREETINGS FROM THE OLD GUARD

(*Continued from page* 8.)

educated laity, through the conventions Lutherans have learned to know each other better.

Never before did Lutherans work in such a united spirit as they have in the Luther League of America. Today the Lutheran Church is reaping the harvest of the seed sown by the Luther League.

Not only has the League grown in membership in this country, but it has crossed our borders into other lands, today we have the Luther League in Canada, Japan, Porto Rico and India. May God speed the day when every Lutheran Church in America as well as in all other lands will have a Luther League.